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THE Indian Evangelical Review.

A QUARTERLY JOURNAL OF MISSIONARY THOUGHT AND EFFORT.

EDITED BY

K. S. MACDONALD, M. A., D. D.

Πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε.

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CONTENTS.

ART. I.—Early History of the London Missionary Society. By the Rev. J. P. ASHTON, M.A., Calcutta.

" II.—The Rejected Planks. By the Rev. A. J. BAMFORD, B. A., Late of Union Chapel, Calcutta.

" III.—The Relation of Missionaries to Political Movements. By the Rev. GEORGE KERRY, Calcutta.

" IV.—Why are there not more Conversions at Benares? By the Rev. JOHN HEWLETT, M.A. Benares.

" V.—The Literature of Tibet. By the Editor.

" VI.—Santal Folk-tales. By the Rev. A. CAMPBELL.

" VII.—The Sanctity of our Homes. By MISS FRANCES E. WILLARD, the White Cross Advocate.

" VIII.—Totemism in India. By the Editor.

" IX.—Review of the year. By the Rev. H. C. STUNTZ, Calcutta.

" X.—Notices of Books, &c.

" XI.—Notes and Intelligence.

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Indian Evangelical Review.

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Art. I.—EARLY HISTORY OF THE LONDON MISSIONARY SOCIETY.

BY THE REV. J. P. ASHTON, M.A., CALCUTTA.

THIS Society took its origin in 1795 from the revived interest in God's kingdom which followed the remarkable efforts of Whitfield, Wesley and others. This supplied the motive power which worked in the hearts of men. The secondary causes may be reckoned as follows:—1st. The romantic enthusiasm which Captain Cook's adventures aroused; a pamphlet on Missionary work by Melville Horne, a clergyman of the Church of England; the liberal offers of nearly £1000 from another clergyman, named Haweis, who wished an effort to be made in the South Seas; the starting of the Evangelical Magazine by the Rev. John Eyre, which roused the feelings of Non-conformists through the kingdom; the energetic advocacy of Dr. Bogue, Rowland Hill, Mark Wilks, Greathead and others, and the example of Carey and Marshman. The preliminary arrangements and meetings were remarkable for a spirit of earnest prayer, and for the union of ministers of several denominations. From the first, though Haweis was the strongest moving spirit, the number of congregationalists in town and country very greatly predominated. The first public meeting to form the Society was an astonishing success, and was the largest public religious gathering which had ever met in London.

The South Seas, and especially Cook's favorite Island of Tahiti, were chosen for the initial efforts of the new Society, which was then called, "The Missionary Society."

In 1795, the ship Duff was purchased, and thirty missionaries were sent forth. Of these 18 were appointed to Tahiti, and the rest to Tongatabu and the Marquesas. These last suffered a complete failure, some being killed and the rest giving up the work.

The eighteen who landed at Tahiti, with the wives and children of four, were favorably received by king Pomare. Their number was subsequently reinforced. This was an enormous expenditure of men and money for one island in the far Pacific, whose inhabitants, all told, did not exceed the population of a country town in England. For nearly 20 years there seemed to be not the slightest success. A rebellion arose, and the king and the missionaries were obliged to take refuge in a neighbouring island. All but three or four of them abandoned the work, at least for a time. The Society also resolved to give up the hopeless task. But as with Gideon of old, a faithful few were allowed to continue, and Mr. Haweis offered to support the mission himself for another year. During *that one year, the tide turned.* It was no wonder the missionaries had been discouraged, for up to the very last, numerous human sacrifices were offered; the king would even seize a mission servant and take him off to the temple to be killed and eaten. War raged and prisoners were slain and devoured. In spite of all the entreaties of the missionaries, infanticide was practised, from the queen downwards, so that in the 20 years the population had diminished by one-half. But when men despaired, God began to show his power. Two poor Tahitans sought instruction. The king's mind turned and he began to see the folly of his idolatry. The patient, pure lives of the mission families, and all their teachings, began to bear fruit and before the year was over, the king accepted Christianity; all the idols were destroyed; cannibalism, human sacrifice and infanticide were abolished, and Christianity was established throughout the island. The news spread all over the world, and a wonderful effect was produced in the minds of God's people every where. All doubts as to the utility of missions were dispelled, and the good work was extended in all directions. Thus it appeared that what man began to think was a waste of life and energy, proved to be a triumphant success and an impulse to greater things in India, China, Africa and elsewhere. There was something so extraordinary in the suddenness and completeness of the victory which took hold of the imaginations of men. One year a nation of

cannibals, offering men in sacrifice in connection with every public event, and the queen killing her infant as soon as it is born; the next year all the idols destroyed, abominations abolished, and the ten commandments made the law for king and people. Every one could see in this the marvels of the Gospel in all their fulness.

One or two remarks may be made on this event. The first is that God's ways are not man's ways, and the machinations of his enemies are often turned upon their own heads. The heathen revolted against the king and threatened the missionaries also. They appeared to triumph, for most of the missionaries were driven away and the remainder went into exile with the king to another island called Eimeo. But these untoward events humbled the pride of the monarch and made him more willing to listen to the missionaries. At the same time friendly chiefs from other islands were gathered at Eimeo to aid the exiled king, and notably amongst them that remarkable man, Tamatoa, from Raiatea. When the king was invited over to his island again for a time, the two brave missionaries who accompanied him, were astounded and delighted as they walked near the bush to overhear a man in earnest prayer, a thing which they had never heard before. The king afterwards returned to Eimeo and many there put themselves under instruction; and Tamatoa and other chiefs went home desirous to introduce the new teaching in Raiatea, and other small islands, which were under their jurisdiction. Thus while the Directors in London were for abandoning the work, the fruit, unknown to them, was beginning to appear, and when, through the offers and entreaties of Haweis and Wilks they met in prayer and resolved to persevere one year more and sent out a letter of encouragement, that letter was crossed on the wide ocean by another letter from the missionaries telling of the complete overthrow of idolatry in Tahiti, and introduction of the Gospel in Raiatea and elsewhere. So that every one felt that this fulfilled the Scripture which says; "Before they call, I will answer; while they are yet speaking, I will hear."

Another point to be noted is that during all the long years of waiting in faith, the French war continued and communication with Tahiti was difficult. During 12 years the missionaries heard only three times from their friends in England! We, who hear every week, can little realise what it is to wait three or four years for a letter from home.

But this isolation led to more self-reliance and resulted in the young churches being self-supporting.

Amongst the new missionaries who were sent to help to gather in the harvest, was one who, more than others, was filled with the true missionary spirit. John Williams was early appointed to Raiatea, where he became the great friend of Tamatoa, after whom indeed his son was called. (Mr. Tamatoa Williams is now the honoured minister of a church in London). Williams was determined that his island churches should be missionary churches, which they were not unwilling to be. Then commenced that grand missionary work by native South Sea missionaries which continues in all its vigour to the present day. Time will only permit a reference to the case of Papeiha and two others. Williams had heard of a large island called Rarotonga and longed to discover it and introduce the Gospel. They started, but failed to find the island; on the way they fell in with another called Mangaia. Here Papeiha swam to the shore alone and talked with the savages, who seemed willing to receive missionaries; accordingly Papeiha went back to the ship and brought two men and their wives, but, on landing, everything they had, even to their clothes, was stolen from them; the women were brutally treated and Papeiha had a narrow escape from strangling. A few months afterwards two young unmarried natives volunteered to go to this very island. They swam ashore and were left alone with the savages. The feelings of the Mangaians had altered in the meantime, and the two men had wonderful success. Some four or five years after, another attempt was made to find Rarotonga, and this time with success. There Papeiha volunteered to land along with another native. They did so with nothing but their Testaments and hymn books. Brutal conduct here also forbad the residence of Christian women. These two natives were thus left to work alone in Rarotonga, a far larger and grander island than Tahiti, where twenty English missionaries were not thought too many for the arduous work. In some months' time these devoted men had great success given them, and when Williams called again he found a greater part of the island already Christian, and the whole population on the eve of burning their idols and following Christ. No English missionary had done, or perhaps could do, what this noble man Tapeiha had done. Scores of others have suceeeded him in similar work in other islands, and many have laid

down their lives for Christ. Williams, full of the apostolic spirit, was the means of spreading the Gospel to many other islands, till, at last, he and Harris were martyred at Erromanga. Erromanga itself is now a jewel in the Saviour's crown. A Scotch Mission made another attempt at Erromanga after the slaughter of Williams, but after Gordon and his wife had struggled on for some years amidst countless discouragements, they were murdered. But others have followed, and now warlike cannibal Erromanga sits at the feet of Jesus. The London Mission was the first to labour in the South Seas, but others have followed and secured glorious triumphs in Fiji, Honolulu and other places. These islands are remote and sparsely peopled, but the complete and manifest victories of the Cross have been a great help to the faith of God's people, and indirectly have been productive of great results.

The London Missionary Society has been pre-eminently a pioneer mission. China is a remarkable instance. When theTahiti mission appeared so hopeless, the Society looked around for other spheres of work. Chiefly through a Dissenting minister, Dr. Mosely of Clapham, China was selected. But that country was rigidly closed to foreigners, and it was a crime punishable with death to instruct the natives. Only one Englishman, Sir G. Staunton, then in the East, knew anything of the Chinese language; but the Society determined to send a man to learn it and translate the Scriptures, and take such steps as Providence might indicate afterwards. Dr. Morrison was selected as the pioneer. He fell in with a Chinaman, Yong Sam Tak, in London from whom he took lessons, especially in writing, and when he had acquired some facility, he attended the British Museum daily and copied out a manuscript of the Harmony of the Gospels, and the Acts, in Chinese, and, what was of still greater use, a Latin and Chinese dictionary. This was an instance of that herculean industry which Dr. Morrison always displayed

In 1807, Dr. Morrison reached Canton, where he had to exercise the greatest care and watchfulness every day, lest he should be suspected of being a religious teacher and be expelled from the country. He secured the aid of some Roman Catholic natives in learning and writing the language. He took up his abode in two godowns; adopted the Chinese dress and was very abstemious, but this brought him to the brink of the grave. He then resumed his

English dress and took a three months' holiday to Macao, continuing his studies all the time. Though he had to be so careful and would scarcely walk abroad, except at dusk, and not always even then, he tried to do some mission work in a quiet way. His difficulties were so great that he was on the eve of going to Penang, when the East India Company offered him the position of translator. This gave him a suitable residence and an ostensible occupation. But he had to carry on what little preaching to the natives he could with locked doors. Yet he persevered hoping for better days. In 1810, he, at great expense, managed to print a revised edition of the Acts which he had copied in the Museum. It had evidently been the work of some Roman Catholic Chinese in former days. A copy was sent to London and excited such interest and wonder that it was cut up into half and quarter pages and distributed throughout the Kingdom to all the local missionary auxiliaries, and tended to raise the hopes and faith of the Churches. It was the first tangible result they had had of mission work since the foundation of the Society, and was an earnest of still greater things. In 1812, the Gospels, translated by an Armenian, were printed, in part, in Serampore, and also the Gospel of Luke in China. In 1813, Mr. Milne arrived, but not being allowed to join Dr. Morrison at Macao, he took a tour to Java and the Islands. distributing the word of God and a few tracts. In the next year the whole New Testament was printed. And now came the first baptism, that of Tsae Ako. It is curious that this first fruit was contemporary with the beginning of great things in Tahiti.

Dr. Milne finding that evangelistic work was almost impossible in Canton, except in the most limited degree moved to Malacca. In 1818, Drs. Morrison and Milne, together, completed the translation of the whole Bible. Four years later, Morrison's Chinese Dictionary was completed.

In the meantime a College had been established in Malacca and another convert, Leang-a-fah, baptised. This man proved a genuine Christian and had such an intelligent hold of the truth, that, having been well trained at the College, he was ordained to the ministry in 1824 and took Dr. Morrison's place when he at last went on furlough to England. Other fruits followed so that before Dr. Morrison's death, a small Church had been formed at Malacca and Canton. In 1836, a persecution arose and the Canton Christians, with Leang-a-fah, had to retreat to Malacca.

After a time treaties were made with China, and some ports were opened to the English. Thus work began in Amoy, Hongkong and Shanghai. The doors of China beginning to open, other Societies entered the field and vigorous work was carried on. The L. M. S. took the lead in those earlier days, and all acknowledged the benefit they received from the noble and persevering labours of Dr. Morrison and Dr. Milne. It was through the knowledge of Christianity received from Leang-a-fah that the originators of the great Chinese rebellion commenced that marvellous movement which went on for many years, and was only put down at last by General Gordon. If the rebels had had organising powers, and had refrained from the frightful devastations which followed their path, and if they had established some stable Government in the cities and provinces which they conquered, idolatry would have been abolished from China, and nominal Christianity established in its place. But the Lord does not always work in this sweeping way, and much patient, persevering work must be done before the Empire is prepared for the great change which is yet before it.

In regard to the work of the Society in India much need not be said.

The first missionary to arrive was Mr. Forsyth in 1798. He was to have been accompanied by the two Haldanes, but the opposition of the East India Company defeated their noble and generous plans. Forsyth was obliged to take refuge in Chinsurah, which belonged to the Dutch, and there he laboured for eighteen years. His self-denial and enthusiasm were very great. His chief work was itinerating in a boat, up and down the Hooghly, and preaching the gospel. In 1812, he was joined by Mr. May who establihsed a network of Christian Vernacular Schools. The direct results of these arduous labours were not apparent, but some of Dr. Carey's early converts received their first impressions from Mr. Forsyth. It is much to be regretted that the admirable work commenced by these good men was not carried on by their successors. However, excellent work of another kind was begun in Calcutta; the plan was early adopted of wayside preaching places, where the Gospel was proclaimed with great regularity and perseverance. In course of time work was begun in Kidderpore, where Mr. Trawen resided. The first beginnings of Anglo-Vernacular education were made at Kidderpore, and subsequently

transferred and carried on upon a much larger scale at Bhowanipore. One of the preaching places was at Chetlah, near the market and the suspension bridge. It was here that Mr. Trawen was preaching when Ramji Pramanick, and his companions, from Rammakhalchoke first heard of Christ. Finding that they were impressed with the truth, they were encouraged to pay regular visits to Kidderpore, where they received more careful and individual instruction. After a time, and some sixty years ago, Ramji and his friends were baptised at Rammakhalchoke amidst an enormous crowd. Ramji's idol temple was then destroyed and the idol sent to the Museum in London. This bold step produced a great impression and numerous converts were made in the South villages. Troubles and disappontments after a time occurred, and the missionaries became much discouraged. Perhaps there was not as much done for the education and uplifting of the young as should have been. The Mission was too ready to say that the villagers, and even the village evangelists, should not be raised above the very low level of their status, and it was even thought wrong to reach them English. The same mistake was not made in Travancore, where great success was gained amongst the poor and the out-caste and the slave. The good work in Travancore was commenced by Ringeltaube, who began work in India along with Kiernander in Calcutta, but in God's providence he was led to join the London Mission in 1804. Along with two others he landed at Tranquebar. Lesgranges and Cran went to Vizagapatam and began a quiet work there, but Ringeltaube remained in Tranquebar learning the Tamil and awaiting the bidding of his Divine Master. His attention was soon drawn to the Shanars or toddy drawers of Travancore. One of them came suddenly to his study and exclaimed "Parabaranukku Stotthiram" (Praise to God) and sought instruction. After a while a Pariah pilgrim from the same country visited him. His name was Máhárásan, and he had heard the Gospel from Mr. Kohloff of the Swartz Mission in Tanjore. He was eager to secure a Missionary for his native land. Ringeltaube hearing of this, thought it a call from God, and went and lived amongst the poor people in Meiladi, near Nagercoil. The English Resident Col. Macaulay was a kind friend to him. At first it was impossible to get any land on which to live. On applying to the Dewan, Ringeltaube was asked what his religion was. He replied: "Col.

Macaulay's religion." The Dewan answered: "I never knew there was such a religion." Explanations were of no avail, the land was refused. Nevertheless the Rajah was, after a while, induced to give the requisite permission, and a mission was established at Nagercoil, near Meiládi. Máhárásan's life was afterwards threatened for bringing the English into Travancore, but he was warned in time and escaped to the mountains. His grandson, Rev. G. Masillāmani, was ordained to the ministry in 1866, and is an honoured servant of Christ, and greatly respected. For twelve years Ringeltaube worked hard as an itinerant preacher (not racing all over the country, as some honoured men have done, as if the Gospel could be literally scattered and sown like mustard seed and spring up of itself) but confining himself to seven or eight villages and their neighbourhood, erecting a chapel in each, and employing five or six schoolmasters, as well as catechists. In this thorough way, toiling over and over again, seeking to instruct as well as to proclaim, he was blessed in baptising about 900 persons. He was reinforced by Mr. and Mrs. Mead, and also by the apostolic Knill, for a short time, and then came Mr. and Mrs. Mault and others. Mr. Mead was appointed as a magistrate for a year and gained great influence, but feeling it was of a questionable kind, resigned his civil appointment. The Travancore missionaries were blessed amongst the poor Shānārs and Pariahs and slaves, but they determined to do what they could to raise them. In addition to village schools, a good boarding school for girls and another for boys were established, and a superior seminary, with higher education, for those likely to be agents of the mission. Mrs. Mault learnt how to make pillow-lace and taught the women; thus an excellent industry was introduced and many a poor family has been helped and lifted up by it to more or less independence. Mrs. Ashton amongst others was for many years an agent for selling Nagercoil lace, hundreds of rupees passing annually through her hands in this way. Other ladies are carrying on this agency in this and other cities, and I trust they will be very successful in the good work.

The poor Christian women soon determined to dress with modesty, for the Pariahs and Shānār women, in those parts, were not allowed by the Brahmans to wear any clothing above the waist. This innovation of wearing a jacket and cloth over the shoulders was strongly resented, and for some years a fierce persecution ensued, but at last their

rights were recognised. The progress has been marvellous in that kingdom, mainly because the labours have been in a *limited area, thoroughly worked.* The social as well as religious advancement of the people has been wonderful, and is even beginning to win the respect of the Hindus. The Rajah has this year given Rs. 1,000, towards the Christian schools, for his humbler subjects, Ringeltaube's 900 have grown vastly in numbers. The congregations amount now to about 50,000. Nagercoil church holds 3,000 persons, and the annual meetings in that chapel are almost as large and interesting as those in Exeter Hall.

The London Mission has many stations in North as well as South India. In some the progress is slow; in others more rapid. The centres are much too scattered. In the old days, military stations were first occupied. If there were more concentration, there might be more fruit. A move in this direction has recently been made in the Cuddapah, Nundial, Kurnool and other districts, amongst the Telugus. It is to be feared that it still lacks the thoroughness of organisation of Travancore, and, until lately, little was being done for the training of agents. The mistakes of the past are being recognised, and, with God's blessing, let us hope that we shall have there a Telugu Travancore and Tinnevelly. It may be doubted how far we, in Bengal, have done our duty to our Christian people. May the proposed Boys' Boarding School become a reality, and be the beginning of a more complete, and organised attempt for the religious and social elevation of our Christian people.

The London Mission in Africa has been fruitful in pioneering work. The self-denying, eccentric Vanderkemp began a noble work among the despised and degraded Hottentots, the virtual slaves of the Colonists. When that wonderful year 1815 approached, the work began to be fruitful here as elsewhere, and the labours of the Missionaries were more widely extended. A minister of a Congregational Church in England was sent out as a deputation, and he proved to be one of the first of those great travellers who have arisen in the Dark Continent. He was the earliest to visit Latakoo, and to recommend a mission to the Bechuanas. A remarkable man named Moffat arose for this great work. He was only a gardener, but, like Peter the fisherman, was chosen of Christ for marvellous things. Through his instrumentality, Africaner, a most notorious bandit or dacoit, was converted. When Moffat brought

him down to Cape Town, and presented him to the Governor, that official would not believe his eyes that the meek and earnest Christian before him was the famous freebooter Africaner. Moffat devoted his long life to the Beehuanas, and translated the Bible into their language which had never before been committed to writing. The eloquence of this simple man, when he visited England, roused the churches of all denominations to greater efforts. His son-in-law, Livingstone, proved to be a still more remarkable pioneer. It is not necessary to refer to his wonderful discoveries and travels, nor of those of his successor, Stanley. You all know the romantic story of the opening up of this Dark Continent. Two railways have already baen commenced, and perhaps, in 2 or 3 years time, the locomotive-whistle will be heard in the very solitudes where Livingstone wandered and died. Yes, Europe sees that wonderful man dying on his knees, praying for Africa, and imploring the Lord to deliver her from the horrors of the slave trade and give her the blessings of the Gospel of Peace. Many missions are now working in those vast jungles, but the L. M. S. was the first to show the way.

The work of the Society in Madagascar has been very notable. It is well to observe how it began. The plan in that enormous Island was to establish schools, both ordinary and industrial, and to translate the Bible. The schools were centres for preaching and nurseries for the truth. The old were too steeped in vice and superstition to give much heed to the Gospel, but it found its way into the hearts of the young. The missionaries were not without fruit, and a goodly number of converts were made, and the truth began to find its way among younger members of the royal household and the nobility. At that time the king died, and a queen arose who determined to stamp out the new religion. Before long, persecution arose, and all the missionaries were driven from the land, but before they left, they had translated the whole Bible, and distributed many copies amongst the converts. From 1818 to 1836 (eighteen years) the missionaries had laboured, and then from 1836 to 1861, (twenty-five long years) persecution raged among the infant churches who were left to fight their battles alone, and yet they were not alone, for they felt that the Lord was with them, and they had his precious Holy Word in their own language. Then was manifest the advantage of all the teaching and translating and printing. The special

seasons of fierce persecution were in '37, '38, '40. '42. '49 and '57. The first martyr was a young woman, Rásaláma, who, after severe torture, knelt down and was speared to death. Many other martyrs followed; some were sold into slavery and others imprisoned and fined. During some intervals, worship was revived, even in public, and not far from the capital. In 1849 was the great persecution. Then fourteen were thrown down from a lofty precipice after repeated refusal to deny Christianity, and fonr nobles were burnt alive. They sang and prayed for their presecutors, evon in the midst of the fire. An interval of relaxation followed, and Mr. Ellis, the L. M. S. Foreign Secretary, visited the island. At first he could only land at Tamatave and other towns on the East Coast, but was able to give much encouragement to the Christians who visited him in large numbers. In 1856 he received permission to visit the capital, and again left England for that purpose. He had an interview with the queen, and also with leading Christians, but the laws against the Christian faith were in no way relaxed. In 1857 a still fiercer reign of terror began, In one day twentynine persons were stoned to death; others were thrown over the precipice, others died of poison, and numbers were put in chains and reduced to slavery.

But notwithstanding all the persecution, the "Word of God grew and multiplied," and at the close of the period the Christian community was *twenty times* more numerous than at the time when the missionaries were expelled.

As soon as the news of the queen's death reached England in 1862, Mr. Ellis was again on his way, and was soon followed by other missionaries. The new king was favorable to the Gospel, and for five years the work went on and prospered. The queen who followed the king was more favorable still. The usual agencies were set at work, and in 1868 another queen ascended the throne. At her coronation, she acknowledged Christianity and had a large copy of the Bible at her side. In September 1869, to the astonishment of all, the Government of Queen Ranavalona caused the idols to be burnt. Immense numbers soon joined the Christian community and worship, or "praying," as it was called, was established everywhere in the central districts of the island. Many were the difficulties, especially as there were not sufficient trained and reliable pastors and preachers to meet the enormous demand; but by degrees these wants have been supplied and a grand work is going on almost

all over the island. The French tried to conquer the country, but were signally defeated. Lord Salisbury has recently handed over the protectorate of the Island to France, but it remains to be seen whether the French will be able to make much use of the gift. Let us also pray that the Jesuits may not get paramount power, and commence another 25 years' persecution as they would gladly do. They are doing their worst in Lifu, Mare and other islands, but they will find the Malagasy a much more dfficult people to deal with.

Time will not allow much reference to the splendid work in the vast Island of New Guinea. The special glory of that Mission is that it is mainly carried on by South Sea Island volunteers. The work has been very hard and the climate on the coast is most deadly, but the brave South Sea Islanders from Roratonga, Samoa, Savage Island, Lifu &c., have cheerfully fought the battle of the Gospel against cannibal savages and deadly fevers. When 12 of their number were murdered, three times the number needed to take their places volunteered their services, in the Colleges of Samoa and Rarotonga, and other Islands &c., where they were studying for the Lord's work. Hundreds of Papuans have already joined the Christian body, and even converted New Guinea savages have been trained and enlightened and are now earnest missionaries to their fellow Islanders. Some day, perhaps, many Societies will enter this enormous Island, where so much remains to be done, but the pioneering work has been by the L. M. S., and her Polynesian Churches.

The following are some of the lessons we may learn from the history thus briefly referred to:—

1st. The Society was begun in a remarkable spirit of earnest and united *prayer*; and, in a spiritual work like this, prolonged, persevering prayer is pre-eminently needed.

2*nd*. The greatest successes have followed patient, thorough organised labour in comparatively *limited tracts of country*. *Concentration* is a great auxiliary to mission work.

3*rd*. The people should be *uplifted socially*, as well as religiously, and in particular great efforts should be spent on *training the young*.

4*th*. The *building-up* is of more importance perhaps than the planting. Special means should be always at work for training teachers as well as preachers.

5th. In my time three great fields have been taken up, viz, Madagascar, Central Africa around the Lake Tanganyika, and New Guinea; but the number of English missionaries is no greater than it was when thirty or forty were told off for this work. Let us rejoice that Native missionaries have rendered this enormous diversion possible, yet how much greater things might have been hoped for, if the number of English missionaries had been increased in the same proportion. Let us pray that some events may transpire which shall rouse our Congregational churches and enable the L. M. S. to send 50 more English missionaries, male or female, to its great fields of labour in the Hindi, Bengali, Telugu and Tamil countries, who shall not merely fill up vacancies, as their predecessors have done, but shall be permitted to open new work, not in new fields, but in the old ill-worked fields where the L. M. S. English and Indian missionaries are now labouring.

ART. II.—THE REJECTED PLANKS*

BY THE REV. A. J. BAMFORD, B. A., LATE OF UNION CHAPEL, CALCUTTA.

"BASE ingratitude! Base ingratitude! Is this the way in which to treat an old and faithful servant?"

Some Chinamen were mending a junk on the seashore. They had just taken out a plank from the top of the square bow because it was rotten, and were fitting in a newer and stronger one. It was the old plank lying on the sand who was muttering to himself—

"Did ever anyone hear of such conduct before? To discard me, and to put such a plank in my place! Why! the tree I was part of was well grown and mature before that from which he was cut was more than a sapling!"

There was another old plank lying near, which also had been taken out of the junk and cast on one side. "We are alike in our fate," said this other, "but I am not sure that we agree in our opinion."

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* Mr. Bamford's Parable may be of much service to missionaries and mission agents forced to retire from their position in the mission field; and it may be explained to those who do not know junks or boats—by supposing the planks to be the beams of a house, &c.—Ed. I. E. R.

"Not sure that we agree in our opinion!" responded the first plank; "why, what difference can there be? What other opinion can anyone hold in regard to the treatment to which we have been subjected? Here am I, cast on the sand as of no value, and yet for years I have been the topmost plank of that junk's bow, riding highest over all the waves, firmly fixed in the very place of honour, so that wherever the junk went, I was the leading timber in its course!"

"But is it not true, as the junkmen seem to have judged, that, after all these years of service and honour, you are not quite so strong as you were? For myself, I have not been quite so long on the junk as you, yet I am bound to admit that it would be no exaggeration if anyone should say that I was rotten."

"Well, yes, I am a little decayed, I suppose; but then, think of the years of past service; and, besides, if I am getting a trifle feeble, is not that a claim for increased consideration? I have ever had in mind the honour of the junk of which I formed the foremost plank. I have served my fellow-planks well, and, considering my honourable past, I can only say that these men have not only acted in a way that is ungrateful to me, but that is also contrary to their own interest as owners of the junk in discarding so tried and trusty a servant. Where is the plank that can boast a more efficient or distinguished service, I should like to know?"

"It seems to me that you are somewhat mixing in your mind two things that differ. That you have been a trustworthy plank in that junk has been proved on many a voyage down the coast, and more than once in typhoons, in which not a few junks sailing with us have gone down. But I do not quite see that because your were a trustworthy and sound plank before you were decayed, you are therefore sound and trustworthy now, when, as you yourself confess, you are—well, at least a trifle decayed. The fact that you have rendered good service in the past by no means proves you capable of rendering good service now—does it?"

"Well, but to think of the dishonour of being deliberately rejected and seeing another put into my place—another that I can safely say has never been a river-trip—let alone a sea-voyage—in his life!"

"Now, brother Plank, you are on another subject. May I ask you a straight question?"

"Yes, of course."

"You promise not to be offended!"

"What do you think of me? Of course not."

"Well then, tell me: Are you more anxious to help in the junk, to do your share in keeping her afloat with all her crew and cargo, to be of service to the owners, or, to have the honour of being the most prominent plank in her? In other words, do you complain of your having been taken out of the junk because thereby you suppose she has been weakened, or because thereby you suppose that you have been disgraced? Is it the junk's seaworthiness that you are anxious to maintain, or your own personal honour?"

Notwithstanding his promise, the complaining plank was dreadfully angry. He so thoroughly shook with indignation that, being more rotten than he suspected, he almost shook to pieces. "Do you suspect me of such vanity as that?" asked he, his voice quivering with excitement. "Has it not been as a member of the junk that I have crossed the waves? How can you suppose it possible for me to have any thoughts about myself apart from her? Of course"—this with increased emphasis—"Of course it is the junk that I am thinking about, and not myself."

"I beg your pardon, I am sure, if I have offended you," said the other.

"Well, you must admit that your question implied an unpleasant reflection on me which was not likely to be gratifying to my feelings."

"That is why I hesitated, as you know, in asking it. But you must admit that your present resenting of my question as not being gratifying to your feelings makes it possible that the same reason led to your resenting your rejection from the junk's bow. However, we will forget that. You say that you are thinking exclusively of what is best for the junk, not of what is most pleasing to you. Now, if that be so—and I am bound to accept your statement—may it not possibly be that you, getting a trifle feeble, as you acknowledge, may serve the junk best by making way for another plank—one that is perfectly strong? Remember"—the plank hurried on, as his aggrieved companion seemed inclined to reply before he was finished—"you say you have no thoughts about yourself in this matter, but only about what is best for the junk. Now, would not she be weaker if even one board were a trifle

unsound than if all her planks were strong, and not a single one beginning to decay ?"

The answer with which the other had a moment before tried to interrupt his questioner never came. He was silent. He had not seen the matter in just that way before, though it was so natural a way for others to see it in.

The other went on : " I too, have been rejected, and it is not without a good deal of pain that I break up all my old friendships, and face the fact that once having been removed from the junk I shall never return to her. You were away up in the air, riding proudly, as you say, at the very front, and did not see much of us who formed the flat bottom ; but we were a jolly set, very much attached to each other, and having a good deal of fun amongst ourselves ; and though, whether in the water or on the beach, we were out of sight, we had a feeling not altogether unjust, I believe, that there were no planks in the whole junk that had more to do than we had in securing her strength and safety."

The other sighed. These words gave him a glimpse into a scene of happiness such as he had never enjoyed. He remembered that not only had he known nothing of the planks at the bottom, but that he had known little of those whose place was next his own. His elevated position had led him to consider himself altogether too great a plank to associate with others, so he had cherished pride and forfeited peace. Having assumed the inferiority of others, he felt bound to be continually watchful lest they should seize some opportunity of asserting equality. His life had been a lonely one, unfriendly and friendless—filled with a suspicion which was perfectly groundless, but which nevertheless did much to make it bitter. And now, at the end of his service, the words of his companion awakened in him this very unacceptable thought: What if, after all, his position had not been so superior a one as he had imagined it ? Surely all the planks were of importance ; but if there were any difference, it would be those that were deepest in the water, rather than those that were highest in the air, whose importance was the greatest ; and he had been holding himself aloof from others, and denying himself the pleasure of friendship and companionship for years, because of a supposed superiority which had no existence outside his own thought !

"I wish," he said to himself, "I believe I do—yes—I wish I had enjoyed such pleasant times in the past as they

seem to have had down below there, and I most certainly wish that I were as contented just now, in the present, as this other plank seems to be;" and aloud he said, "But you feel it hard to make way for another? You are sorry to leave, notwithstanding your apparent contentment?"

"Yes, I told you so. I have said it gives me pain to break up my old associations; but for all that, I do not regard the builders, who have taken me out, as either foolish or ungrateful. I am sorry to leave; but it is because I am no longer fit to stay, not because, being unfit, I am not retained among my sounder comrades. I am sorry to leave but I should be still more sorry to stay and do harm. I am too proud of the old junk of which for so long, I formed a part, to wish to enfeeble and endanger her by my decay. Long may she live! I have helped to keep her afloat in the past, and I will help her still."

"'Help her still'? What do you mean? Why, you are out of her altogether now," replied the other.

"Yes, that is just what I mean. I have helped to keep her afloat by being in her as long as I was sound enough to help that way; and now that I am no longer sound timber, I am going to help by being out of her. Have you never thought of how much folks can help by keeping themselves out of the way? Sometimes when they are too old, and sometimes when they are too young; sometimes when they are too much this, and sometimes when they are too much that, they can help quite a good deal simply by not hindering, by keeping out of the way and making room for others. It is worth thinking about."

"It is quite a new idea to me," said the other.

"Very likely; but for all that, it is an idea, as I say, worth thinking about."—*Quiver*.

ART. III.—THE RELATION OF MISSIONARIES TO POLITICAL MOVEMENTS.

BY THE REV. GEORGE KERRY, CALCUTTA.*

THIS Subject was suggested as one which might be profitably considered by us at this Conference by certain remarks made at a recent meeting by our honoured friend Mr. K. C. Banerjea, when he spoke of the National Con-

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* A paper read before the Calcutta Missionary Conference, November 10th, 1890.

gress as one of the indirect and good results of Missionary work in India, and, as I understood him, thought it a desirable and right thing for Missionaries to identify themselves with this political movement. For myself, I may say, that I am not by any means sure that Missions, except in a very remote degree, have contributed to the existence of the National Congress, and I think it is open to grave question whether it be a desirable thing that Missionaries should directly connect themselves with that movement. But I do not wish to deal with the question before us in special relation to the National Congress movement but to political movements in general; for though the National Congress may be the one political movement of the day, I take it as being certain (as any thing which short-sighted men may attempt to forecast) that there will be, and that perhaps very soon, other political movements set a going in India, possibly of a different kind. Hence I think the question which we should consider is a larger one than that of the National Congress. Taking up the consideration of the subject then on this wider basis, we may consider it, without bringing into the question any matters touching the excellence or otherwise of the National Congress itself. We need not here discuss any political theories or proposals, but the broad and perfectly separate question as to the relation which it will be wise and right for Missionaries to assume in regard to any political movement whatever it may be.

I will say, at the outset, that my opinion is that the Missionary should stand somewhat apart from political movements, observing them with more or less of interest, and it may be of sympathy, but still, regarding them as matters with which practically he has little to do. In the world long ago, it was found to be very serviceable to man and helpful, to effect a division of labour and to give to every man his work. The ideal Missionary is one to whom God has given his work in this world, and it becomes his duty to see to it that he does the work the Master has given him to do; in order to do this he must give himself to it with an entireness which will leave little time for other occupations. Now, political enterprises are very absorbing, and a man cannot take them up without finding that other engagements suffer. The abstinence of the Missionary from political activity will not much matter; for a man cannot do every thing. There is a natural division of

labour which will arrange itself, and a man may without wrong-doing give up one kind of work, knowing that certainly it will be done by some one else. But the man who has been called of God to the work of the Missionary in India is not free to give up or neglect that work for another kind of work, which has no, or only a very remote, connection with the work to which he has given himself, and to which God has called him. A Missionary cannot wisely turn aside from his work to take up work of another kind, however good it may be; for no work can be higher or better or nobler than that of winning men to the Saviour. Probably most of you, even Mr. Banerjea himself, will go thus far with me. Neither you nor he will doubt or question that one who has been called of God to the Missionary work is bound not to forsake that work for any thing else. But, it may be said, a man may be connected with an association of whose objects he approves, and may give important aid to the advancement of its purpose without hindering in any degree, the great work of his life; and, indeed, by so doing may indirectly further his supreme object; he may influence for good the minds of men whom he indirectly reaches by his manifest interest in some good object which they approve; and by having a share in securing some smaller good, the Missionary may win the confidence and attention of men who otherwise would not listen to him. This is hypothesis, but another hypothesis may be stated which would point in the other direction. In politics there have always been divisions and strife, and will be to the end of time. And now, that in India there is the beginning of political activity and agitation, we see already the signs of division and strife, and, in my judgment, this will increase more as the years roll on. Our question then is,—Is it desirable that Missionaries should enter and take sides in the arena of fierce political conflict? My answer to the question is—Let the Missionary keep free from it, let him stand aside, not by any means in careless indifference to the important questions debated, for so far as these matters affect the well-being of the people of India, I do not see how a Missionary can be entirely unconcerned in what is going on around him. The waking up of the people of India marks the commencement of a new age. The conflict of thought and opinion, which is beginning, has much in it of the deepest moment to the future of this country and of its people. The adoption of the word "*National*," amongst

and by men holding to caste distinctions, indicates the beginning of a care for the common interest of the people as men, and cannot but strike a thoughtful man as a sign of coming change. The disturbance of the dull listlessness of the people will give new facilities for the preaching of the Gospel, and it behoves Missionaries to take advantage of the mental awaking of the people, and to be more diligent in giving them that which alone can satisfy the new longings which are springing up in their hearts. And this, I think, we shall best be able to do by attending to our special work, and standing some what aloof from the combatants in the political strife.

I take it, learning from the history of the past in other lands, political strife will be fierce in this country; parties hostile to each other will spring up; there will probably be a mixture of good and evil in each of the parties that may be formed; the Missionary will, therefore, find it best, in the interests of his great work, to be identified with none of the parties, and standing apart to watch the battle. He may have, perhaps ought to have, his opinions on the various questions which arise, and may in fitting ways, and at fitting times, give expression to those opinions by which it will become known that he is always the friend of the poor and oppressed, and always on the side of righteousness and truth. The Missionary thus, occupying a place apart and manifestly having no selfish interests to serve, will exercise an influence far wider and more beneficial than if he were one of the combatants in the political contests. He will maintain a calm and even judgment through all the excitement which will arise and pervade the minds of the people; and when they grow weary and disheartened, as they doubtless will, his voice may command attention to the highest and only satisfactory truth which can bless mankind.

In considering this question, I think, we should bear in mind who will be the chief leaders in the political movements which may arise in this country. The leaders will, for a long time to come, probably be non-Christians, Hindoos, Muhammadans, and the large class of imperfectly educated men who are hostile to the Gospel. There will certainly be much in their utterance and in their methods of working, which we could not approve, and with which we should not like to be identified. It is the same in England, and in America, where Christian men, and especially ministers, feel that they dare not come into close association with the politi-

cal leaders of the different parties which exist, for the contact would be as defiling as to touch pitch. In the past there have been some ministers in England who have obtained some reputation as politicians; those of them who have been party politicians have, I believe, sacrificed their proper ministerial influence by so doing, and have never won any renown as successful preachers of the Gospel. Their close association with men whose motives and principles of action were not founded on Christian teaching, injured them, and weakened the Christian life of the men who joined with them, and deprived them of the power by which efficient work is done for our Divine Master. And I should fear a similar result would follow a similar course in this country. For this reason I would advise my brethren to keep themselves free from any entanglement with any political movement in this land which may ask for their support.

Political agitators here, will, if they follow as they are very likely to do the tactics of political agitators in other countries, endeavour to lead the people to expect from political changes, what such changes will assuredly never bring them. The people will be no happier, or better off, though some of them will be persuaded to think that they will be. It is not for us to lend ourselves to the propagation of such a delusion, we know what the people need first of all, which they must have before any political changes can do them any conceivable good,—that is, the Gospel of the Lord Jesus Christ.

Still, it may be said, there are certain political changes which the people will be led to desire by their natural leaders, and which they have a right to ask for, and which justice demands they should have; which though they will not secure for the people the highest good, will yet bring something of comfort and content to them; and it may be asked should not we, who are the professed friends of the people, join with others in securing a beneficial result, even though it be not the greatest? Well, I think, we shall do our part on the whole well, if it be clearly known and understood that we are always, and because of our Christian faith, on the side of right and against the side of wrong. This, I believe, is known generally now, and should be known as clearly in the future.

There is reason to fear that in the future great embarrassment may arise to the Government of this country

from some of the political movements now springing up; there will be, probably, political parties hostile to the Government; and Missionaries, who join themselves to any one party, may find themselves in a position of antagonism to the Government, or in a position of antagonism to some large section of the people. In my judgment a much better and more powerful position for doing good for the Missionary to occupy, would be, one in which he should be regarded as being of no party, but as a wise friend, able, it may be, to intervene to reconcile opposing parties. Surely it would be a most unnatural and unbecoming position for Missionaries to be in, either of open opposition to the Government, or of opposition to a large section of the people. He should be the friend of both, and, if need arose, be able to mediate between both.

This Missionary Conference has on some rare occasions taken action on questions of public interest, which may be considered to touch on political matters; but there has always been some degree of hesitation in taking such action, and whatever we have done in this way has not been done in any degree as partisans, but as Christian men concerned for the welfare of the people at large; and in that capacity we have addressed the Government, asking it to take measures to redress some wrong under which we thought the people were suffering. I do not think we ever, by such action, brought upon ourselves the charge of being Political Missionaries, or that, in so doing, we departed from our proper position of duty. In the future we may probably find occasion to do the same thing, and in following such a course may find ourselves sometimes aiding one political party in their aims, and some times another. In so doing we shall not become partisans, nor shall we be in danger of being termed Political Missionaries, but we shall be known as men who care for the welfare of the people at large, apart from the parties which political agitators, now beginning their work in India, may call into existence. Our utterances, when made, will probably command more attention and do more real good from the fact that we occupy such a neutral position. We shall have nothing to do with the fierce invectives and passionate misrepresentations, such as almost always accompany political agitations both in England and America, and will almost certainly be a characteristic of such agitations in this country.

By the course which I recommend we may also secure the continuance of that harmony of action among ourselves, which I think very desirable, and which will enable us to speak, when speech is called for, with a united and, therefore, powerful voice in the interests of the people. It would, I think, be a very regrettable state of things, if the Missionary body were divided into opposing political parties, and I trust such a time will never come. If such a time must come, it will surely be well to postpone that day as long as possible. I do not think, therefore, that the day when Missionaries can with advantage to their work be identified with the political movements of the people of India, has yet come.

That some political changes in this country are desirable, I am not prepared to deny, and I would not like it to be thought that Missionaries were indifferent to the needs of the people in such matters, neither would I have them altogether silent regarding these needs. It would be an unhappy state of things, if the time ever came when there was justice in a charge that Missionaries were indifferent on any question in which the welfare of the people of India was concerned. But in order to prevent such a charge being made with reason, it is not necessary that we should associate ourselves with any one of the political parties now coming into existence. I fear that such association would only bring to us considerable embarrassment, and would sometimes put us in a false position. Our right place is one of watchfulness, of friendly interest in all movements having the good of the people in view by political changes. Such a position will be best in the long run for the great work we have in hand. Without doubt the leaders of the political parties would be pleased to enlist Missionaries on their side, and some measure of increased popularity might be gained by our joining some one of the parties springing up; but in maintaining the attitude I recommend, we shall be less open to misunderstanding. Very few will question the propriety of Missionaries holding a position of friendly neutrality in the rough and, possibly, angry discussions which are likely to be carried on in this country, before the great political problems now arising are solved.

India's woes can be cured only by the Gospel, and no political changes, however good theoretically they may be, will do much good to the people, unless there be a great moral

elevation of the masses, and, I may say, of most of those who are coming to the front as political leaders at this time.

In what I have now said, I fear I may have somewhat disappointed the expectation of some of my Indian Brethren members of this Conference, who, in their enthusiastic hopes aroused by the awakening of political life among their own people, are anxious to enlist the asistance of the Missionaries in India.

Art. IV.—WHY ARE THERE NOT MORE CONVERSIONS AT BENARES?*

BY THE REV. JOHN HEWLETT, M.A., BENARES.

THIS question not unnaturally seems to be viewed as a very delicate one to bring before the Benares Missionary Conference. The desirability of discussing it at all would appear to strike some of the members as a matter to be deprecated. Different minds seem disposed to object to the attempt for different reasons. In some the questioning sentiment is evidently awakened—Why make so much ado about a problem so easy of solution? But even those who feel prompted to make this demur would seem hardly to agree as to the explanation. According to some it would appear to be found in the difficulty of the field of labour; according to others in our methods of work; and according to others in our missionary character. Some seem to hesitate as to the wisdom of the discussion on the ground that such a burning question is not unlikely to give rise to much un-Christian temper. Others again would perhaps doubt the reverence of entering upon the question, because of its belonging to the sovereignty of God, and therefore exceeding our power of solution.

Now it cannot be denied that there is truth in each of these views. Still we must all, as loyal servants of Christ, feel the question to be one of deepest concern to us. It must weigh as a heavy burden upon the heart of every earnest worker for Christ at Benares. Is there one of us to whom it is not the saddest and most prayerful care by day and by night? It cannot be then that, in comparison with our willingness to enter upon this question of supreme importance to us, we were more ready to discuss those other subjects, which I introduced at previous meetings

*A paper read at the Benares Missionary Conference, September 8th, 1890.

of this Conference, such as "Hinduism at Benares," the "Hindu Sects at Benares," and the "Sanskrit Schools at Benares;" or that we are more eager to enter upon the discussion of those other subjects, which I have proposed to bring forward at future meetings, for example, "Buddhism at Benares," and "Mahomedanism at Benares." Such discussions may be, and, we are persuaded, have been full of profitable instruction to us. But for once at least it seems advisable that we should try to grapple with this question which is one of life and death to our work. Even if it belongs to the class of questions incapable of a solution satisfactory to all concerned, yet I venture to believe that a humble, reverent, and prayerful consideration of it promises to afford us both valuable instruction and spiritual stimulus. Another reason for dealing with the question is that certain earnest friends of Missions in England, who sometimes look to the Mission field for encouragement, have begun to cast their eyes upon Benares, and to ask, how it is that we have so few conversions in this city. I understand that this has been lately a subject of discussion at the head quarters of more than one of the larger Missionary Societies. We have seen also that travellers, professing to be friends of Missions, have shown, by their subsequent accounts of their visits to Benares, how deeply their minds were exercised by the apparent smallness of the results of our labours at Benares.

But, it may be asked,—Why limit the question to Benares? The reason is that we give more point to the discussion. Moreover, what is true of Benares is generally true also of that vast complex life and civilisation in India, of which Benares is the chief representative city. The conversions at Benares indeed fall far short of adequately representing the marvellous success of Mission work amongst the non-Aryan populations of India. But perhaps, amongst the Aryans of cities and towns, the conversions are hardly yet so numerous, but that they may be said to be to some extent represented at this great stronghold of Hinduism. Now as in a great war the eyes of distant persons interested in the issue are directed, not merely to those parts of the battle-field where success is most easily won, but also to the parts where the battle is most difficult and most obstinate; so the eyes of Christendom not only rejoice at the victories won with such comparative ease in Madagascar and the

South Sea Islands, amongst the Santhals, and in Travancore, but look also with special sympathy, prayer, and expectation to us, to whom is entrusted the gigantic task of persevering in our Missionary warfare until this great citadel of Hinduism is won to Christ. With eager longing for some signs of success does the church militant look to the arduous warfare of its representatives at this most difficult of heathen cities to win it into allegiance to the Saviour. We Missionaries at Benares, as much as any workers for Christ anywhere throughout the world, are expected by Christendom to be, if not successful in bringing about conversions to Christ, resulting in open acknowledgment of Him by baptism, yet model missionaries in His service, picked soldiers of His Cross.

Now it must, with deep sorrow, be admitted that at first sight our success in bringing about conversions at Benares does not seem by any means as great as might have been expected from the amount of Mission work carried on in this city during the seventy four years which have elapsed since the commencement of that work. From the time, when the Baptist Missionary Society made its first beginning at evangelising Benares by sending, in 1816, the Rev. William Smith from Serampore to this city, this little missionary force, consisting of a single Christian warrior, received at intervals contingents from several Missionary Societies, which have grown into the five different Missions at present labouring for the Christianisation of Benares.

In 1817, when the Rev. D. Corrie came as Chaplain to Benares, he appears to have laid the foundation of Mission work on behalf of the Church Missionary Society, although it was not until 1821 that an ordained Missionary of the Church Missionary Society, the Rev. Thomas Morris, first reached Benares. In 1820, our London Mission at Benares was planted by the Rev. Mathew Thomson Adam. In 1867 the Indian Female Normal School and Instruction Society began its special work amongst the women at Benares by sending Miss Malyn to assist Mrs. Leupolt of the Church Missionary Society at the Normal School for Girls which had been established a few years previously. Lastly in 1879 our respected host, who entertains the Conference to-night, the Rev. A Fentiman, was honoured to join the roll of these venerable pioneers and founders by establishing the Wesleyan Mission at Benares. Each of these Missions of long standing has a history rich in names, illustrious

for ability or for zeal or for both, such as Parsons, Heinig, and Etherington of the Baptist Society; Smith, Leupolt, Fuchs, Hubbard, and Hooper of the Church Society; Buyers, Schurmann, Kennedy, Sherring, and Blake of the London Society; and the sisters, Misses Hull, and Miss Harding of the Indian Female Normal School and Instruction Society. These older Missions, together with the youngest, whose founder is happily still with us, have upon the whole kept up their Missionary stength. The help also received by them from conversions to the Saviour in this country has been great.

Such methods of work, as Providence has made openings for, have been wisely organised. Street preaching, education, orphanages, a girls' normal school, distribution of Christian literature, lectures to educated natives, zenana visitation, girl's schools, medical work amongst the women and pastoral work amongst the native converts make up the vast machinery vigorously plied to bring this great fortress of heathenism to Christ. Nor has this varied instrumentality failed in accomplishing a mighty work. That it has contributed what promises to be a powerful factor to the progress which India is making slowly but gradually from heathenism to Christianity, must be evident to every wise observer of the signs of the times. Numbers of persons, no longer living, though always reckoned in their life-time as heathen, yet through coming under our influence gave us ground to hope that they died secret Christian believers. Moreover, we are sometimes cheered by meeting with zealous workers for Christ in distant parts of India, who agreeably surprise us with the assurance that they trace their conversion to the labours of former Missionaries at Benares. But, notwithstanding the proofs we thus have of our labours entering very deeply into Indian life, still we cannot but often sadly feel how far short we fall of attaining to our supreme object of leading the people, in great numbers, to take their stand on the Saviour's side. Sometimes years, I suppose, pass by in each of our Missions without yielding us the cheering sight of a single resident native abandoning heathenism for Christianity. The seventy four years of Mission work at Benares have as yet resulted in only a very few occasional conversions. Some of the native Christians at present in this station are children of former converts, some orphan children of heathen parents but brought up as Christians in our Missions, and some either professing or nominal Christians of other stations led by

circumstances to seek to follow their calling at Benares. The numbers, as far as can be ascertained from the last published Reports of the several Missions, are as follows:—Seven adherents of the Baptist Mission; one hundred and ninety five of the Church Mission; seventy of the London Mission; thirty six of the Wesleyan Mission;—in all three hundred and eight Indian Christians, to whom, notwithstanding their imperfections, we would fain be able to say in the words used by the Apostle Paul in addressing the Thessalonians, "Ye are our glory and joy." Yet we cannot but feel that even these fruits of Mission work at Benares very inadequately correspond, not only with our own deep earnest expectation, but also with the just hopes of the friends, by whose generosity we were sent to labour for Christ in this country. Nor is it a matter of wonder that adverse critics do not fail to make much of this fact. As therefore both friends and foes shew great concern in enquiring into the causes of the fewness of the conversions, in which our labours have resulted, let us not shrink from facing this question, which so deeply enters into the very marrow and life of our work.

None of us will venture to ascribe the hitherto comparatively small number of conversions at Benares to any defect whatever in the Gospel of Christ, which we have been commissioned by Him to preach as the power of God unto salvation to every one that believeth. We are divinely assured that this sovereign remedy, provided by God's infinite love to heal all the woes of humanity, is as efficacious for India as for the rest of the world. We rejoice to have been taught by God to see how the preaching of Christ and Him crucified is gloriously adapted to bring the heathen of India, as well as those of all other lands, from spiritual darkness into the light of the Lord. We see that the mental strivings of the Hindus, who are perhaps naturally as devout as any people on the face of the earth, take such forms as shew us that in truth they unconsciously long for just the blessings which the gospel of Christ can bestow upon them. Do we not see that the aspiration of the Vedantist after absorption into the deity is what can only be fully satisfied by an eternity spent in conscious union and communion with God through Christ? Is it not evident that the longing of the Yogi after omniscience can only be realised through that divine illumination, which fills our souls when we become temples of the Holy Ghost? Does it not strike us how the follower

of the Sankhya philosophy can see his ideas of evolution far more gloriously exemplified in the growth of Christian character and of the Christian Church? We readily perceive how the belief in transmigration as the root of all evil, so universal in India, can be shown to be an unconconscious feeling after the Christian teaching of life and immortality brought to light by the Gospel. It is clear that the cravings of soul, which the mass of the people seek to satisfy by pilgrimages, by ablutions, by sacrifices, and by offerings to the Brahmans, are nothing but a blind groping after such blessed experiences as form the portion of those who trust in the redeeming love of Christ. The hopes created by the several Hindu sects we see to be such as can only find fulfilment in the glories of the spiritual Church of Christ, and in the joy of His heavenly kingdom. If we look also at the special tenets of the Muhammadans, the Jains, and the Parsis, we shall see how they too aim in different perverse ways after a spiritual happiness which they can only find though Christ, however unable their superstitions may render them to see the adaptation of His salvation to meet their wants. The Gospel of Christ, therefore, contains all the blessings, which India is blindly seeking;—the remedy to heal all her spiritual woes; the purifying power to make her people holy as God Himself is holy.

As then the cause of the fewness of conversions at Benares is by no means to be traced to the Gospel of Christ, is it due at all to the character of the people, whom we seek by its means to convert to Christ, that is, to the spiritual malady of those whom it is divinely adapted to heal? There can be but little doubt that this is the case to a large extent. We see some soils such that they require long preparation before they become fruitful; some nations such that they carry on long and obstinate warfare before they surrender to a vastly more powerful foe; and some constitutions such that the diseases which overtake them only, after a prolonged treament, yield to the remedy. God has seen it fit to post us as soldiers of the Cross, not only in a country apparently as difficult as any in the world to win to Christ, but in the religious metropolis of the land, where we are confronted by the hoary gigantic heathenism of the inhabitants in its greatest strength. Their conscience and moral nature have become deplorably insensible through long centuries of devotion, partly to their pantheism, which destroys their sense of personality; partly to their fatalism, which stifles the

growth of their feelings of responsibility; partly to their vast complex ritual for the worship of their gods, which seems to aim at meeting all the wants of the soul, without creating or satisfying a need of morality; and partly to their caste, to the bonds of which they passionately cling as slaves have been said to hug their chains. Thus while the Hindus seem naturally to be amongst the most spiritually devout people in the world, their religion has brought about amongst them an unparalleled moral and spiritual apathy.

This lifelessness of moral nature amongst the Hindus has cast also its numbing spell over the other religions of India. So that we have to deal with a variety of people whose consciences have to be awakened from the stupefying influence of the sleep of ages. Nor have we yet been helped to any large extent in bringing about spiritual conversions by the great intellectual awakening which has begun to take place in India under English influence. The awakening of the intellect, without an awakening of the spiritual nature, is seen so to puff up with pride great numbers that they both cling to their religion as to their one bond of nationality, and seek to strengthen and to glorify it by the unacknowledged help of Christianity. Again, the difficulties seen to be placed by caste in the way of conversions are so gigantic that if, notwithstanding the triteness of the subject, I refer to it again, I shall hardly be in danger of receiving from you the doubtful congratulation, with which to my surprise I was greeted by a minister in England, who at the close of a speech of mine at a public meeting said: "It was refreshing for once to hear an Indian Missionary speak about his work in that country for a half an hour without mentioning the word *caste*." Hard though the task may be to make English people see why we dwell so much upon caste as a gigantic obstacle to the embracing of Christianity by the people of India, yet we, who are engaged in the arduous endeavour to Christianise them, have the conviction more and more strongly forced upon us that were it not for the social ruin involved in their exchanging their own religion for Christianity, together with the necessity which we should be under, in the great majority of cases, to provide a livelihood for the converts, we should be likely to have hundreds of candidates for baptisms, where we now have but tens. None therefore who look closely into this matter can doubt that we have at Benares one of the

hardest parts of the Mission field for the sowing of the Gospel seed.

But it seems a not unfair question to ask, whether the cause of the small number of conversions is, in any measure, due to ourselves as Missionaries. This brings me to the most practical part of my subject. I do not indeed think that there is one of us possessed of such bold assurance as to maintain that the cause is in no way owing to ourselves. Still a categorical reply cannot be given to the question. The chief result to be expected from its consideration is that we might each one be led, not only seriously to enquire whether we have done all in our power or not to bring about conversions, but also, in case we are forced to conclude that there is reason to fear we have not, to try to discover what means we can adopt to rise to the highest consecration to our work, so as to be personally wanting in none of the elements essential to success.

Our methods of labour have recently been subjected to a very fiery criticism. But I think it may be said that they have passed through the ordeal unscathed. Nor do I feel I can lay much stress upon any defects observable in them. The various methods were evidently wisely devised by zealous Missionaries to meet opportunities as they arose in God's providence for the bringing of the Gospel before the different classes of the vast population of this great Indian peninsula. If there is any one department of our work, about which I should be inclined to question the practicability of our continuing to use it as an evangelistic agency to the desirable extent, it is one which has both been, and has seemed to promise to remain, perhaps the most powerful of all the instruments employed in diffusing a knowledge of Christianity throughout India, but which, owing to the rise of circumstances too strong for us, has now ceased to abide, to the same extent as formerly, in our uncontrolled power to use it as an evangelistic agency. I allude to the higher education, which we cannot well carry on without the aid of the Government, but which the University now so controls as to increase, indeed, the educational efficiency of our Schools and Colleges from a secular point of view, but, at the same time, to curtail their direct missionary character. These institutions can still be employed, though not as much as hitherto, for Missionary purposes. Nor would I advocate their abandonment by us until we have yet greater proofs of the present tendency,

ending as injuriously as we seem to have reason to fear, especially in view of the gravity of the only apparently inevitable consequence of letting the public education of the country pass altogether out of the hands of Missionaries. Only a large amount of Missionary strength is needed for the continued use of the higher education as an efficient Missionary agency. These higher educational establishments, when efficiently conducted, together with the primary and secondary schools for boys and girls, normal schools, orphanages, zenana visitation, medical work, open-air preaching, and pastoral work, have all been proved by experience to be suitable methods to bring the Gospel message before the different classes of society in India. Any such methods, by which Christianity can be commended to the people, must be legitimate. The extent to which they are efficient and successful must depend, not so much upon the methods themselves, as upon the wisdom and zeal of the Missionaries who use them.

Now the question as to how far we have qualified ourselves to present before a people of a religious civilisation, so different from our own, the Christian religion in its majesty, its beauty, and its adaptation to meet their need, cannot but force itself upon our consideration. The longer my experience in dealing with the people, the more I am struck with the wonderful profundities of thought in their systems of belief; and the more I cannot help wishing that I had been in the habit of diving more deeply into them throughout my past Missionary career. On visiting some time ago a celebrated Yogi in this city and hearing him pour forth his religious aspirations after omniscience through quotations from the sacred books of his philosophical system, I could not but feel that if I had had his sacred writings at my fingers' ends as he had them at his, so as to be able to use them as illustrations of comparison and contrast in bringing before him Christ as the light of the world, I should probably have had more influence over him. A similar feeling I experienced in paying very recently a morning visit to one of the great Sanskrit schools in the city, where I endeavoured to converse first with one of the pandit-professors in the presence of his students on the Sankhya system of evolution, and then with another in the presence of his class on one of the four Vedas. Nor was the sense of this need lessened when I went the same day to one of the leading Hindu monasteries of the city, where I conversed with the head of

that religious house in the presence of the other inmates on the Vedant system of philosophy, which I saw had a mighty hold upon their minds. In speaking at the sacred bathing places and at the temples, in conversing with natives in their own homes or during visits of theirs to my own house, and in discussions that have followed open-air preaching in the city and in villages, I have often felt the objections made by the listeners to be such that, if we would help the people to overcome their difficulties, we must place ourselves as much as possible in their position, which we can only do by learning to understand as they do the systems of thought, in which their minds have been trained. The religions of India are such vast and complex intellectual systems that perhaps only a very few foreign missionaries can reasonably hope fully to master them all. But as it is possible for every missionary to acquire some acquaintance with these systems, I believe that the more each one succeeds in gaining the better he will be fitted to present Christianity intelligently and attractively before the inhabitants of this country, and especially before the people of its chief sacred city, in which we, members of this Conference, have the privilege of labouring. It seems therefore hardly unwarrantable to conclude that greater success in thus attaining to a more sympathetic understanding of the people will result in our leading more of them to the Saviour.

There is another circumstance, which I suppose none of us can but feel to be a very serious hindrance to our success, although at best we can only hope to minimise the disadvantage, hardly indeed wholly to remove it. I refer to our identification with the ruling race of India. This difficulty seems to me to be in danger of telling seriously against us in several ways. We preach a religion, which is professed by the great mass of Government officers, Civil and Military, and by those connected with the various interests created in India by British influence. How can we hope to make our preaching tell favourably upon the natives, if we give them reason to regard us as at one with the general European population in India, which, though bearing the name of Christ, yet appears, with a few honourable exceptions, to manifest but little zeal for the Christian religion? As we were brought up in European civilisation, which does not and apparent cannot amalgamate with oriental civilisations, it seems inevitable that we should look to the Europeans in India for society and recreation. It is however most desirable

that we should take care to exercise an elevating Christian influence upon European society, and to avoid suffering, through intercourse with this society, a lowering effect upon our own Christian life and character. But our being members of a civilisation so different from that of the people of India, creates another difficulty, which has been often dwelt upon, especially of late, and which we seem sometimes to resolve to disregard, because of its apparent inevitableness, but which nevertheless must be felt by us all, when we reflect upon it, to be a very serious drawback to our Missionary influence. I mean the great social gulf between the Missionaries and the native Christian communities in India. Undoubtedly this difficulty tells very disadvatageously in preventing us from exercising the influence which we cannot but feel desirable, through social intercourse, to lift our native Christian communities into higher spiritual life and higher Missionary character. We Indian Missionaries have the task of solving this difficult question, which perhaps in no other country so seriously confronts Missionaries :—How, while we live as members of the European society, in the country, we can at the same time so identify ourselves with the native Christian communities, as to make it evident both to our native Christian friends, and, through them, to the heathen, that, notwithstanding the social gulf, there does exist between the European Missionaries and the native Christians that spirit of Christian love, from which, as our Lord assures us, the heathen will learn that we are brethren in Him ; through which they will behold in us His image; and by which they will be won to trust in Him as their Saviour. Now I cannot help entertaining the fear that in this matter we have some clue to a solution of the problem why we have not more conversions in India. If so, what is generally true of India in this respect is doubtless also especially true of Benares. At any rate I feel bound to confess that for my own part, while I have tried to minimise the difficulty throughout my past Missionary career, I feel I have met with but little success therein, compared with my most earnest desire. All of us doubtless find, in making the attempt, unexpected and discouraging difficulties even from the native Christian communities themselves. Still such difficulties can be to a great extent overcome; and they must be, if we would become successful Indian Missionaries.

The last possible cause in ourselves contributing to the fewness of conversions, which I would touch upon, is a falling

short of the fulness of Christian consecration to our blessed work. The pioneers and founders of Missions, who lived at the time of the first kindling of the torch of modern Missionary enthusiasm in our Churches, were generally men and women, whose whole natures were aglow with such holy zeal for the glory of Christ and the salvation of souls as became infectious amongst those for whose conversion to Christ they laboured. Missionary literature abounds with the noble lives of many of them, who shewed that Missionary work was no mere profession with them, and that they were far from thinking how much time they were required to give to Mission work, and how much, when this was done, they might devote to other objects, but that, on the other hand, zeal to consecrate all their time, strength, opportunities, and influence to their blessed work, was the overmastering passion of their souls. Now as nearly a century, or the period of three successive generations, has passed by, since these holy men and women entered upon their glorious enterprise, the number of Missionaries has happily greatly increased. But with the increase there is of course danger of the ranks being filled up with men and women of very different degrees of spirituality and consecration. There is in these days much made of the desirability of having educated Missionaries. Nor would I underrate the importance of a Missionary being furnished with the highest and most varied intellectual equipment, especially if he is to labour at Benares, the chief seat of the higher Hinduism of India. But important as any of us can think it to be to have learned Missionaries, we must feel the greater importance of having spiritual Missionaries. If both characters cannot always be found combined in the same persons, then let the preference be given to spiritual Missionaries. For my part I feel that in this country, where we are ever giving out spiritual life and strength, and where there is so little in the circumstances around us to keep the fire of divine love burning brightly on the altar of our hearts, I need always to be especially watchful to prevent my own soul from relaxing in the endeavour to gain that whole-hearted zeal and devotion, without which we cannot succeed as Missionaries. I am well aware what a severe condemnation I seem to be passing upon you and upon myself. But if the matter be thus taken to heart by any present, though this is far from my intention and wish, then I would ask you, beloved colleagues, to bear with me, not

only for the sake of the blessed object for which we are labouring, the bringing of the people of Benares to rejoice in Christ as their Saviour, but also because the fewness of the conversions which we have hitherto witnessed in this city, cannot but be sadly discouraging to us, however great our confidence in a glorious harvest to be reaped hereafter from the seed we are now sowing.

Finally, it may be said, and with some justice, that even now the important question, which forms the subject of this paper, has not been answered. It has been my wish and endeavour to direct attention to certain elements of the question, which we are undoubtedly able to ascertain. But there is an element in it which perhaps wholly transcends our power adequately to deal with. We are no doubt right in believing that the answer to this part of the question is reserved under God's sovereignty. Both His word and our own experience combine to convince us that the times and the ways of granting success to our most faithful labours for Christ are kept by Him in His own power. But the acts of His sovereign grace seen in bringing about spiritual awakenings are unquestionably, however mysteriously linked with prayer. If therefore we cultivate that spirit of prayerful waiting for the fulfilment of the promise of the Father so lovingly urged by our Lord upon His disciples, both before and after His crucifixion, then we shall surely in God's good time be blessed with such a Pentecostal baptism of His Holy Spirit as will gladden our hearts with the sight of a great movement around us from heathenism to Christianity.

ART. V.—THE LITERATURE OF TIBET.*

THE Literature of Tibet is almost wholly Buddhistic; Lhasa being the Rome of Buddhism. Still about one-fifteenth of the population profess the ancient religion called Bon. The Bon-pa, as they are called, have books of their

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*1.—Bká Agyur. A Collection of Buddhist Treatises in the Tibetan Language, in 100 vol. (in the Library of the Secretary of State for India).

2.—Bstan Agyur. Encyclopædia of Religious, Philosophical, and General Treatises in the Tibetan Language, in 225 volumes. (In the same Library).

3.—The Tree of Cogitation. A Tibetan Poem in 108 Cantos.

4.—The Hundred Thousand Songs of the Reverend Milaraspa.

5.—Edinburgh Review, October 1890. Art. "The Literature of Tibet."

own. One of the Bon tractates deals with the cleansing of the hearth from pollution when milk has boiled over upon it—the offering of hogs, &c. Tibetan literature consists of translations from the Sanskrit and of original works. The first is by far the more important, as much of it the original is lost. Unlike the Scriptures of Christianity, no unprejudiced enquirer can believe that Buddha ever promulgated the doctrines with which he is credited. In the words of the Edinburgh Review, "If one tithe of the hostile criticism which has been exercised of late upon the books of the Old Testament were directed in a similar manner to the appraisement and analysis of the earliest Buddhist records and narratives, it is hard to say whether or not a single legend or dogma found in these lucubrations could be fairly proved to have an origin anterior to the fourth century A.D. No anciently written manuscripts have been preserved to afford ocular and cotemporary proof of the age and genuineness of Buddhism as set forth and developed in Buddhist writings. Even the inscriptions on Asoka columns and the sculptures in the cave temples can only with difficulty be made to correspond with the guild rules and statements of supposed events contained in the books. The Tibetan versions, made in the seventh and eighth centuries A.D., at least prove the currency of these works prior to that epoch in India." Then, too, accepting the more reasonable of the dates to which Chinese scholars of the less haphazard type have thrown back the Buddhist writings, we may put back the proofs to " the fourth century. " How long previously the Sanskrit and Pali originals were composed is decidedly not a question of actual evidence, but one of mere supposition and of fanciful theorising. We have in the case of the Buddhist compilations, none of the dry historical facts and tangible documentary relics which have survived in such extraordinary abundance for the use of those who desire to prove the antiquity of the Hebrew Scriptures, and the early composition of the books of the New Testament. We are, on the other hand, at least certain that nothing written in the Sanskrit language could have possessed any, save an oral, existence, previous to the first century B. C.; as it was not till that century that the graphic and literary arts were introduced into India. As to the guild rules and confessional rites for Bhikshu and Bhikshuni (monks and nuns) set forth in the books, the style of language used, as well as the incidental

allusions in the text, preclude all possibility of their having been put into writing in the early ages of Buddhism."

How in the face of all this Mr. R. C. Dutt, C. S., could say that Christianity borrowed from Buddhism it is difficult to understand, more especially as he did not condescend to formulate reasons or state facts in support of his assertions. It is satisfactory however to know that he has seen fit to expunge these assertions from the latest Bengali edition of his History of India.

It must be admitted that Roman Catholics may have in the Middle or Dark Ages borrowed from the Buddhists, especially in the matter of celibacy, of which we have a great deal in Buddhism and in Roman Catholicism, but little or nothing in the Bible. Several volumes of the Buddhist Discipline are filled with descriptions of sins, mortal and venial, exactly like the Manuals of Popish priests for the Confessional, and in their works on Casuistry. In the Buddhist books the sins are illustrated by anecdotes related at great length. "Stories in unpleasant detail of immoral doings are chiefly narrated. Volumes ix and x. are occupied with similar regulations and stories concerning the gallantries of female members of the community."

Such stories and minute regulations and questionings are sure to provoke the very evils which, it is to be presumed, they were intended to put down. Hunger cannot be suppressed by talking and thinking on gluttony and the various dishes by which guttony is fed. It is much better to drive the thought altogether out of the mind. The experience of Buddhism and Catholicism fully confirms this.

The Edinburgh Reviewer says of Buddhism that "one cannot fail to notice, in reading all these rules and stories, a something in their very atmosphere, as it were, which disagrees with that in which we have been brought up and which we have been taught to breathe as wholesome. The moral tone differs essentially from the morality and purity enjoined by Christianity and even by Judaism. In the anecdotes above referred to, the immoralities perpetrated are not spoken of as wrong in themselves, or unworthy the noble standard a good man should set up for himself. They are alleged to be unholy merely because they are illusory, and nourish the affections belonging to existence; and they are forbidden to a Gelong (Bhikshu) lest they should fill him, not with wicked, but with *human* feelings. None of these wondrous histories wherein sin is shown to bring

inevitably its own Nemesis of sorrow and retribution, even in the lives of those otherwise good and noble, are ever to be met with in Buddhist narrative. Such fine moral lessons concerning sin and temptation and repentance, as may be drawn, for instance, from the biographies of Jacob and David in the Jewish Scriptures, would be impossible in a Buddhist book, where indeed a Jacob or a David would have been represented as 'incapable of the weaknesses of ordinary humanity."

The Discipline, it must also be remembered, contains much of the life of Buddha, as in the traditions of the time of its composition in Tibet, the head quarters of the system, varying but little from the other Southern versions of the Pali schools. In it Buddha has three wives, and several children, one of whom only is a follower. "None of the trivial parallel circumstances between the lives of Christ and Buddha, of which Arnold has made so much, have been found by us (the *Edinburgh Reviewer*) in these early Tibetan versions. It is only in the later biographies, wherein the simpler particulars are expanded and added to, that any of the alleged parallels are to be read. These amplified versions (two of which are included in the Mdo section of the Kangyur) or Bka-Agyur could not have been written, as we know, until the fifth century A. D., long after the latest possible date to which the Gospels have been ever assigned."

This being so, on such high authority, what becomes of the beautiful pictures of Buddha given by poets and so-called historians like our Bengali civilian?

The 30 volumes known as Mdo or *Sutras* display Buddhism in its second age, or stage, when it had fully passed from its pristine simplicity, and had began to dabble "in the magic rites and unmeaning mummery of the Brahmans and Bon-pa, which presently, under the guise of 'Tantric ceremonial', completely destroyed the loftier ethics of Buddhism, and which in our own time makes up nearly the whole of modern Buddhism." The disjointed fragments of Buddha's biography gathered from the earlier writings "were pieced together, minute particulars introduced, and new stages in his life, such as the overthrow of demon tempters invented."

Among the later works is a Tibetan edition of the *Lalita Vistara* of Sanskrit Literature, now in course of publication in the English language from the pen of Dr. Rajendra Lal Mitra, C.I.E. Another well-known work

the *Abhinishkramana*, is also found among these later works. It was from these two books that Sir Edwin Arnold derived such of his "striking parallels" in the lives of Buddha and Christ as have a more substantial origin than his own imagination.

The Tibetan life differs from others, as in the place of Buddha's death, which is said to be Assam, and the cause of his death which is said to have been some acute spinal disease; while the Singhalese lives say that he died of an excessive meal of pork. The date of Buddha's life is also very uncertain, extending from 1054 B. C. to 380 B. C. What gives probability to the latter of these dates is that in the Mdo *Sutras* there are accounts of Buddha encountering King Asoka, who at the time was a young boy. Now, it is absolutely certain that Asoka was not born before 280 B. C. Thus Buddha's death could not be earlier than about 270 B. C.

Buddhism is most accommodating to other religions. This is seen very clearly in China, where Buddhists are daily fed by people who are not Buddhists. Besides, it adapts itself to the superstitions and mythology of other religions. While not believing in the Hindu deities, it professed to respect both them and Brahmans, in order to popularise the new religion among their worshippers. A curious illustration of this adaptability is seen in the Tibetan's adoption of all the superstitious absurdities of the Hindus about the mythical Mount Sumuru, which the former found to be one of their own mountains.

While the author of the Article before us seems to be a high authority in all that concerns the literature of Tibet, and to have read much more than Mr. Rhys Davids can have read, still it may be assuming a little too much to write of the "indiscreetness" of Mr. Davids' deciding "whether primitive Buddhism was or was not atheistic from the tenor of one or two isolated treatises which run on materialistic lines" It is a question of such interest that we excuse Mr. Davids for his temerity, even if he could be justly thus charged, which we do not presume to decide, but willingly make room for the Reviewer's own decision on the point. He says "Buddhism seems to have begun by laying down nothing dogmatic as to the continuance of individual consciousness, in the subsequent births, which would sucessively perpetuate the *karma* of the current life. She avoided legislating on such problems, probably in order that she might draw upon a larger con-

stituency in converting men to her main and more important doctrines, evidently deeming the question beyond her province to adjust, at least in her opening days. Later, there can be little doubt that sides were taken on the subject of the soul's immortality; and thenceforward there can be as little doubt that non-materialistic views overwhelmingly predominated in the majority of Buddhist schools of thought. Moreover, to label modern Buddhism as anything but distinctly anti-atheistic and anti-materialistic, would be of course absurd. The religion of Oriental Buddhists at the present day decidedly regards the transmigration of *karma*, not in any abstruse psychical sense, but as the real transference of one's soul, in full consciousness, and as the veritable *ego*, from body to body."

Another development of Buddhism in Tibet is what is known as the *Kalachakra* system, which includes a Supreme Deity, known as *Adi-Buddha*, corresponding to the Christian God, and a heaven called *Dewachen* of which the Theosophists make a great deal, as also of a man's ghostly 'double,' an idea common to ancient Hinduism, modern Theosophy, and to the Totemism of the aborigines of Australia and North America—a singular combination of the highest heights of Monotheism, and the lowest depths of savage Totemism. So far of the Bka Agyur, better known as *Kan-gyur* collection of 100 volumes.

Now a few words of the Bstan Agyur or *Tan-gyur* Encyclopædia, a larger and more varied series of books, the first volume of which contains a poem which seems to be a lengthy extract from the Mahabharat.

Corresponding to much in Hindu Literature the Om's and the Gayatri's, and the Tantric syllabifications, there are volumes of which our learned Reviewer remarks—"Countless pages of these volumes are filled with endless strings of syllables to be uttered on these and other occasions. They are nearly all entirely meaningless, especially the Sanscrit ejaculations winding up each series. Men acquire fame by inventing fresh combinations of the magic words, which are really the famous Dharani of Sanskrit philosophy. . . . . Perfect accuracy is required in repeating whole pages of the syllable incantations, and, particularly, correct pronunciation of the Sanskrit gibberish, concerning which the treatises lay down rules."

Amid the general dross are found two lengthy poems of some merit. The shorter of these is a translation of the

Megha-duta or 'Cloud Messenger' of Kalidasa. The other is the 'Tree of Cogitation,' a poem ingeniously divided into 108 'leafy boughs', each 'bough' being as it were a canto of the poem. A Sanskrit translation of it with the Tibetan original in parallel columns, is being printed by the Asiatic Society of Bengal.

King Srong-tsan Gampo, *circa* 640, A. D., the earliest native writer, is the author of a historical compilation named 'The 100,000 Words.' Among other things, this work contains a copious explanation of all the meanings of the formula—*Om mani padme Hum.*—'O Jewel of the Lotus.' In Tibet, much more than at Darjeeling, the formula of King Gampo is seen everywhere, carved on stone slabs, printed in endless repetition, on the paper scrolls in prayer-wheels, and cut in gigantic letters on the face of cliffs ; yet oddly enough, it is never mentioned in Sanskrit classics, not in the Kan-gyur or the Ten-gyur standards. The words are said to have acquired their sacredness from their having been addressed by the king, in chorus with the petty deities, to Chenraisi, the Bodhisattwa and patron saint of Tibet, who incarnates himself in the Grand Lamas of Lhasa. It is, therefore, as the Reviewer remarks, "a prayer, not to Buddha, but to the patron saint of Tibet."

Prayer in Tibet is regarded, not so much a petition to a divine person as a coercion of destiny by incantations or magical words. "The repetition of this invocation is to coerce Chinraisi's spirit, incarnated in the Dalai Lama, to favour the repeater. This can be accomplished with the lips, but more effectually by turning round on its axis a scroll on which the prayer has been printed some thousand times. Each revolution, of course, is thought to be equivalent to that same number of prayers. Large barrel prayer-cylinders, turning by the automatic power of descending streams, are not uncommon in some districts. At the Darjeeling Gompa, we have seen several large prayer barrels driven round by clockwork. Soon, perhaps, electricity and steam, may lend their powerful aid to this wholesale prayer system, at least when Tibet lies open to Europeans ! "

Tsong-khapa, the reformer (1380-1410), was the founder of the Gelukpa school of Buddhism, the ruling and most popular sect now in Tibet. He went in for an ornate ritual, and gave important positions to the whole tribe of gods and goddesses in the services of the temple. He wrote voluminous treatises clearly traceable in parts, according to

the Abbe Huc, to the teachings of the Christian Missionaries of the Middle Ages. "Certain it is," says the Edinburgh Reviewer, "that the Nestorians, long before the time of Tsong-khapa, penetrated far into Mongolia, and most probably entered Tibet." Moreover much of the ritual prevailing in the Gompas of the country in the present day, and alleged to have been introduced by the Gelukpa reformer, approximates in many particulars to the ceremonial of both the Nestorian and Armenian Churches.

Chundra Das has epitomised the leading doctrinal rules of Tsong-khapa.

Milaraspa, of the eleventh century A. D., was also a reformer and did much to overthrow the remains of the old Bon religion. He was both poet and ascetic. He introduces himself and his poetry to the reader in the words:—

"I am Milaraspa, great in fame,
The direct offspring of Memory and Wisdom:
Yet an old man am I, forlorn and naked;
From my lips springs forth a little song,
For all nature at which I look
Serves me for a book.
The iron staff that my hands hold
Guides me o'er the ocean of changing life.
Master am I of Mind and Light,
And, in shewing feats and miracles,
Depend not on earthly deities."

Milaraspa's chief work is the "100,000 Songs," comprising a narrative of a portion of the author's wanderings, interspersed with his ditties and his doctrines. Here is a sample:—

One night there arose the sharp sharp barking of dogs and after that a loud groaning voice. At first it came into the mind of the Reverend One—'There is a great increase of meditative exercises in this place.' Then again he thought: "Is it some accident that has occurred?" He went to the entrance of the cave, and on the side of a huge boulder sate engrossed in deep compassion, though without any exercise of the imagination. Close in front of him there sprang up a black deer, to all appearance prostrate with terror, and with dusty drops falling from the roots of every single hair. Great and irresistable pity arose in the mind of his Reverence. The effects of the deeds of a former existence lay hold of the body like this! He then sang this ditty to the deer: . . . .

Thus he spake. And on hearing a song of Brahma such as this, it (the deer) listened and was enthralled: because a song was uttered which stole away the mind, it went out from the path in which it was going. Later, the mind of the Reverend One calmed the fright and distress of the deer sufficiently for it to draw near. It shed a few tears; and casting aside its fear of the Reverend One, it licked his robe and remained lying down to the left side of him.

Then a red bitch, emitting a violent cry, with most angry dangerous intent, sprang toward the deer, with a flash like that of lightning overhead. Observing that this was about to occur—the perpetration of injury and torment to the deer, and that which was a reality of the external world was decidedly this dog. Accepting it as a foe he thought: 'Would that I could soothe the anger of such a being which is not separated from a wrathful disposition!' Accordingly he sang to the bitch a song which will ever extract all aversion from the mind and make compassion manifest. . . . . .

Thus he sang. And by virtue of the mighty pity of his Reverence, he spake the doctrine in this song of Brahma. The bitch was soothed from her anger. Whining forth cries through her nose, she wagged her tail at his Reverence and licked his garments, making signs of respect of various kinds. Then on the right-hand side of the saint, having thrust its muzzle between its two paws, its eyes overflowed with tears; and it lay down with the deer as if they had been mother and son.

Respect for our space has compelled us to omit the songs and abbreviate the narrative.

Though the Article has to do with native compositions only, the "Reviewer" refers to the translations of Holy Scripture, as well as the numerous Christian tractates issued of late in the Tibetan language, by the Moravian Missionaries of Lahul. "During the greater part of the year, snowed up in the fastnesses of the Himalayas, these good men are at once their own bookbinders, printers, authors, and publishers. Through the industry of Messrs. H. A. Jaeschke, F. Redslob, and A. W. Heyde, in this way, many small educational works, secular as well as religious, have been composed and printed; whilst the Pentateuch and the whole New Testament have been translated and published; and the Psalms and Isaiah, prepared by the Missionaries, are being printed at Berlin during the present year. The correctness and purity of style of these books and translations have been remarked upon even by Tibetan Buddhists. In the version of the Bible the phrases of the modern colloquial have been judiciouly combined with the formal and elaborate style of the ancient classics which every Tibetan deems essential in religious writings. Thus, in our own time, the most accurate and readable compositions in the language are the work of Europeans and non-Buddhists." A collection of over two hundred hymns in Tibetan is also a valuable preparation for the future missionary.

The Western reader of reviews of Oriental literature like the Article before us, or indeed of larger and more detailed productions, is not likely to have any true conception of the time spent and drudgery endured before such an article or

book could be written. Besides, it is not at all probable that he will have a true impression of the literature reviewed. For the Reviewer is sure to dwell on those pieces which are interesting and give as extracts only what is pleasing. He cannot give the monotonous repetitions, the unintelligible nonsense, the obscenities and gibberish, page after page of which he has had to wade through before he meets with any thing worth presenting to his readers. Having had some little experience of the toil, we can sympathise with the Reviewer's summing up of the 325 volumes of the Tibetan classics, the Tree of Cogitation poem of 108 cantos and the 100,000 Songs of Milaraspa:—

"Taken as a whole" says he "the study of Tibetan literature must be pronounced disappointing, though only so far as the complete range of Buddhist writings, in whatever language they are written, proves disappointing to the most enthusiastic students. Admitting the existence of some poetical thoughts and certain novel philosophical tenets, we presently find how poor is the store of these and with what perseverance and kaleidoscopic talent the meagre stock is arranged and rearranged. In this respect Tibetan history and biography, however, are superior in variety and originality to the same departments in Sanskrit literature. But neither the Tibetan nor—be it whispered—even the best Indian author has much notion of what a continuous and progressive narrative should be. He begins to recount a tale or write a biography, and being apparently unable to carry it on, he diverges into stale Buddhist platitudes and vapid repetitions of what has gone before. The Arabic story spinner, or the Hebrew annalist, is capable of making progress with, and of inspiring real and human interest in, his recital; but all Buddhist and Hindu authors—Tibetan, Pali, or Sanskrit—seem utterly deficient in the faculty of getting on, and almost as powerless to vary matter and style as an organ-grinder to alter the sequence of his tunes. Take the narratives—stirring, strong and pithy—to be found in the Hebrew books of Genesis, Judges, and the Kings (written perhaps three thousand years ago, and yet thrilling to children and adults in England even now), and compare any of the stories there with selected passages from the Mahabharata, written thirteen hundred years later; then where at all shall the latter be ranked? Let us read consecutively, for instance, the story of Esau's lost blessing, and the account of Shakyamuni's 'Great Renunciation,' even though embellished with Sir

Edwin Arnold's choicest bathos. Can Sanskrit poetry take any comparable place beside Homer, Euripides, or the Persian 'Gulistan' of Saadi? We indeed speak feelingly, as having expended some years of our life over the turgid vapourings of Indian authorship. A vague fascination, a wild hope that something better is surely coming, keeps one up. Such trust is rarely rewarded. Still there is much that is alluring in the philosophical spirit with which these old writers set about examination into matter and spirit and all the occult problems of life. The grievance is that the promise is so great, the performance so little. Such elaborate preparations are made for any enquiry—the start is good—an intellectual treat, you imagine, lies in store; and then comes in the weakness of Indian logic—conclusions totally beside the subject, impotent, inadequate, childish. Nevertheless the vistas opened out into unexplored regions of psychology are valuable, or at least suggestive, to the modern ethical student. In this respect the treaties of Tibetan writers, such as Tsong-khapa, composed about four hundred years ago, display an acute power of psychic analysis which one looks for in vain in the pages of the much-vaunted Prajna Paramita. If the Oriental scholars of Europe could only overcome that exclusive pedantry which keeps them chained to the narrow furrows of Pali and Sanskrit studies, they might discover, here and elsewhere, fields of curious learning equally, and even better, worth turning over than those where they have been so long ploughing."

ART. VI.—SANTAL FOLK-TALES.

BY THE REV. A. CAMPBELL.

Tale XIII.—The Story of Lelha.

I.

THERE once lived a certain raja, who had three wives. The two elder had two sons each, and the younger only one, whose name was Lelha.* The four sons of the first two wives were very friendly with each other, being seldom separate, but they despised Lelha, and never permitted him to join them in any of their pastimes or sports.

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* Lelha in Santali means foolish.

The raja had a plot of ground set apart for a flower garden, but there was nothing in it. One day a certain *Jugi* came to him, and said, "Oh! raja, if you fill your garden with all kinds of flowering plants, your whole city will appear enchanting." Having said this, the *Jugi* went to his home. The raja was greatly affected by what the *Jugi* had said, and was immediately seized with a fit of the sulks. There was an apartment in the palace set apart for the exclusive use of those who happened to be in that state of mind. Such an one shut himself up in this chamber until the fit wore off, or until he was persuaded to be himself again.

The raja refused his evening meal, and as was his wont, when in this frame of mind, retired to the sulking apartment, and lay down. The two elder ranis having been informed of what had occured, hasted to the raja, and said, "Oh! raja, why are you sulking?" He replied, "This morning a *Jugi* came to me and said, that if I planted flowering shrubs in my garden the whole city would appear enchanting. If any one will do this work for me, I will rise, if not, I shall remain here." The ranis then addressed him thus, "Oh! raja, rise up, and eat and drink." The raja replied, "Let the young men come to me, I will do as you desire." The two ranis then left, and calling their sons, sent them to their father. Coming into the presence of the raja they said, "Wherefore father are you sulking?" The raja replied, "If you plant flowers in my flower garden I shall be comforted, and shall leave my couch." They said, "Is it on this account you are distressed? We shall cause the garden to be filled with flowers in a short time." On receiving this assurance the raja left his bed, and partook of food, and was refreshed. Lelha's mother now appeared on the scene, and addressing the raja said, "Wherefore, raja are you sulky?" He replied, "Who told you I was sulky?" She replied, "A shopkeeper gave me the information." Then the raja got angry, and ordered her to leave, but she said, "If you do not tell me why you are sulking I will not depart, am not I also your humble maid-servant? Unless you tell me, I will not go, I will die here rather than leave." The raja relented, and related to her all the words of the *Jugi*. She then returned home.

Her son Lelha entered the house soon after her arrival. He had been engaged in some field sports, and being wearied and hungry, said to his mother, "Give me some cooked

rice." She was annoyed with him and said, "Although the raja is ill, your first cry is for boiled rice." Lelha on hearing this went to his father, and enquired what was wrong. But the raja flying into a rage scolded him, saying, "Go away Lelha. What do you want here? Never come near me again. Did not I build a house for your mother and you at the extreme end of the street, away from here! Be off, or I shall beat you." To which Lelha replied, "Oh! father raja, am not I also a son of yours? Let me be foolish or otherwise, still I am your son, and unless you inform me of what has grieved you, I shall die rather than leave this." Then the raja told him also. He said, "It is because I do not see flowers in the garden." "Oh!" said Lelha, "Is that what distresses you?" He then left.

The raja's four elder sons caused all manner of flowering shrubs and trees to be planted in the garden, and in a short time it was in a blaze of colour, so much so, that the whole city was as if lighted thereby.

Just at this time, when every tree, shrub and plant were covered with blossom, another *Jugi*, named Koema *Jugi*, came to the city and said to one and another, "You, the citizens of this city, are covering yourselves with renown, but if you attach *hiras** and *manis*† to the branches, you will add renown to renown. The *Jugi's* words reached the raja, and he was so much affected by them, that he immediately began to sulk, and on being questioned by his two ranis, he replied, "Do you not remember the words of the Koema *Jugi*?" They said, "Yes, we remember. He said, If you place *hiras* and *manis* in this garden, the whole country will be resplendent." "On that account then, I am sulking, and if I do not see *hiras* and *manis*, I shall not partake of any food." At the raja's words the two ranis returned sorrowfully to their apartments.

At that moment their four sons entered the house and asked for food. The ranis were annoyed, and said. "The raja, your father, is sulking, and you must have food and drink." On learning their father's state the youths were distressed on his account, and went to him weeping, and enquired why he was sulking. He related to them the words of the Koema *Jugi*, and added, "Unless I see *hiras* and *manis* attached to the branches of the trees in my flower

* Diamonds.

† A mythical gem, said to be found in the heads of certain snakes.

garden, I shall not rise from my couch." His four sons replied, "Is it for this reason you are grieving? We will search for, and bring them, and if we fail, then sulk again and refuse your food, and die of hunger, and we will not prevent you, only listen to us this time and get up." The raja was persuaded to rise, and having partaken of food he was refreshed.

II.

The raja had planted flowering shrubs in his garden, but the *Indarpuri Sadoms** ate up all the flowers as they appeared, and so he again began to sulk. He said, "I planted bushes, but I see no flowers. What reason is there for my remaining alive?" And going to the sulking chamber he lay down, and as usual refused to eat. Then there was confusion in the household, and running hither and thither. The two ranis went to him, but he was annoyed, and ordered them to leave, saying, "I will not rise, by your telling me." So they returned weeping, each to her own apartment.

Just then their four sons returned from hunting, and demanded food. Their mothers were annoyed, and said, "You young gentlemen are hungry, and must have food, that the raja is sulking is nothing to you, if you are fasting." On hearing this the sons went to their father, and enquired "Oh! father, wherefore are you sulking?" The raja replied, "Oh! my sons, I am sulking because I see no flowers in my garden. Unless I see flowers in my garden, I shall not remain in this world." His sons replied, "Give us three days, and if at the end of that time you see no flowers, then you may sulk." He was persuaded to rise, and having bathed, and partaken of food, he was refreshed.

Just then Lelha arrived, and addressing the raja said, "Oh! raja, what ails you?" The raja on seeing Lelha was angry, and scolded him severely. He said, "Has Lelha come here? Drive him away at once." Lelha left without uttering another word.

After three days the raja began again to sulk, because there were still no flowers to be seen in his garden. The *Indarpuri Sadoms* came about midnight and ate up all the buds. The raja's four elder sons when watching could not remain awake for one hour, and so the *Indarpuri Sadoms* came

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* Celestial horses.

nightly and devoured all the buds that should have burst into flower in the morning, so that not one solitary blossom was to be seen. For this reason the raja again began to sulk, and no one dared to say anything to him.

At this juncture Lelha's mother went from her own house to a shop to buy rice. The shopkeeper refused to supply her. He said, "The raja is sulking, and she comes here to buy rice. I will not weigh it, so go." Lelha's mother went hastily home, and encountered Lelha returning from a stroll. Lelha asked for food. He said, "Oh! mother, give me cooked rice quickly." She rebuked him, and said, "The raja is sulking. The shopkeeper refused to give me rice, how can I give you food? I am a prey to grief, and here my young gentleman is hungry. Go to the raja."

Lelha did as his mother ordered him, and went to the apartment where the raja was, and called several times, "Oh! father, get up." At length the raja asked, "Who are you? Do not irritate me. Go away at once." Lelha replied, "I, am your humble slave and son, Lelha." His father said, "Wherefore have you come here? Lelha, Go home, or else I shall beat you. What do you want here? If you go, go at once, if not, I shall have you chastised." Lelha replied, "Because you, Oh! raja, are sulking. The shopkeeper in the bazaar refused to sell to my mother rice, saying. 'Something is amiss with the raja. I cannot let you have it.'" The raja then said, "Go, and bring the shopkeeper here." To which Lelha replied, "Why are you sulking? If you do not tell me, it were better for me to die here. I cannot leave you, I have come here fasting, not having eaten anything to-day." The raja said, "Your four brothers have not been able to do anything, and what can I hope from telling you about it, Lelha?" Lelha replied, "It is still possible that I may accomplish something, but although I should not, yet I am a son of yours. Do tell me. If you die, I shall die also. We will depart this life together. I cannot return home." The raja then thought within himself, I will tell him, and let him go. If I do not do so, Lelha may die along with me. Then addressing Lelha, he said, "It is nothing child, only I see no flowers in my garden, and therefore I am sulking. Although your four brothers watched three nights, still I see no flowers." Lelha then said, "If my brothers watched three nights, see me watch one." The raja replied, "Very good my son, let us leave this apartment."

The raja went to bathe, and Lelha going to the shopkeeper bought several kinds of grain, which he carried home and gave to his mother, saying, "Roast a seer of each, and cook some rice for me. I have succeeded in persuading my father to rise. He has bathed and dined, and is refreshed. He was sulking because he can see no flowers in his garden. It was with great difficulty that I prevailed upon him to get up." His mother said, "What does my Lord want with roasted grain?" Lelha replied, "Let me do with it as I choose, you prepare it. I will take it with me at night when I go to watch in the flower garden." His mother said, "Have you forgotten your brothers' threats to beat you?" Lelha replied, "My brothers may beat me, but no other person. What help is there for it?"

At nightfall, Lelha, having supped, tied up in the four corners of his plaid four kinds of roasted grain, and entering the garden climbed upon a raised platform, and began his vigil.

After a short time he untied one of his parcels of roasted grain, and began leisurely to eat it, one grain at a time. Just as he had consumed the last one, an *Indarpuri Sadom* descended from the East and alighted in the garden to browse upon the flowers. Lelha seeing it, crept noiselessly up, and laid hold of it and at the same instant its rider, an *Indarpuri Kuri*,* exclaimed, "Hands off! Lelha. Hands off! Lelha. Touch me not." Lelha replied to the *Indarpuri Kuri*, "Beside touching you, I will bind and detain you till morning. You have become bold. You have caused my father to fast; but I have captured you to-night. Where will you go?" "Let me go," she said, "I will bless you." Lelha rejoined, "You are deceiving me." The *Indarpuri Kuri* made answer, "I am not deceiving you. I shall give you whatever blessing you may desire. Place your hand upon my head, Lelha." He did so, and a lock of hair adhered to his hand, when he withdrew it. The *Indarpuri Kuri* then said, "When you desire anything, take that lock of hair into your hand, and say, Oh! *Indarpuri Kuri*, give me this or that, and instantly you shall receive it. Of a truth it shall be so. I shall never fail you." Lelha then released the *Indarpuri Sadom*, and it mounted up into the air, and he and his *Indarpuri* rider vanished into space.

By the time Lelha had eaten all the roasted grain from another corner of his plaid another *Indarpuri Sadom* with

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* Celestial Maiden.

his *Indarpuri Kuri* rider descended from the West. Lelha caught these as he had done the first. This Kuri was a younger sister of the other, and she gave a like blessing to Lelha before he released her horse.

Lelha now began to eat his third parcel of roasted grain, and just as he had finished it he saw another *Indarpuri Sadom* with an *Indarpuri Kuri* rider descend from the North, and alight in the garden. Lelha also captured these. The rider was a younger sister of the last. She also gave Lelha a blessing, and was allowed to go.

At cockcrow, Lelha, having eaten the last grain of his fourth parcel, looked up and beheld an *Indarpuri Sadom* with an *Indarpuri Kuri* rider descend into the garden from the South. She was the youngest of the sisters. Lelha crept stealthily up, and laid hold of the horse's mane. The *Indarpuri Kuri* then exclaimed, "Hands off! Lelha. Hands off! Lelha." Then Lelha replied, "You Lelha greatly this morning. It is almost dawn, where can you go to escape punishment?" Then the *Indarpuri Kuri* said, "Oh! Lelha, We are four sisters, daughters of one mother, I will give you a blessing." Lelha replied. "In this way three persons have fled. You also appear the same." The *Indarpuri Kuri* said, "We four sisters have one blessing. Place your hand upon my head, and release me." Lelha did so, and the *Indarpuri Sadom* on being liberated sailed off into the sky with his *Indarpuri* rider. Lelha tied the four locks of hair of the *Indarpuri Kuri* each in a corner of his plaid, as he had before done with the roasted grain. When the day fully dawned he returned to his home weeping, for his four brothers seeing the bushes laden with blossom were envious of him, and had hurled him headlong to the ground from off the raised platform on which he sat.

On reaching home his mother said to him, "You see your brothers have beaten you. I warned you against going." Lelha replied, "What help is there for it? My brothers beat me. No one else did. I must bear it." His mother said, "Then, why do you let others know?"

In the morning the raja said, "Last night Lelha was watching. I will go and take a look at the garden." He went and found a perfect sea of blossom, the sight of which almost overcame him.

It so happened that as the raja gazed upon the fairy scene around him, Koema *Jugi* turned up, and addressing the raja said, "You are lost in wonder, but if you hang *hiras* and

manis on the branches the whole country will be resplendent. Then your wonder and amazement will be increased twentyfold."

III.

The raja's garden was without an equal in the world, but the words of Koema *Jugi* had caused him to become discontented with it, and because there were neither *hiras* nor *manis* hanging from the branches he, as before, began to sulk. They reasoned with him saying, "Do not grieve over it. We will bring *hiras* and *manis*." So he rose, and having bathed partook of some refreshment.

About this time Lelha's mother went to a shop to purchase food. On seeing her the shopkeeper said, "Something is amiss with the raja, and she is hungry, and comes here giving annoyance. Go away. I will not weigh anything for you." So she returned home empty-handed. As she entered the house she encountered Lelha just returned from hunting, who said, "Oh! mother, give me cooked rice." His mother replied, "Something is wrong with the raja, and here my young lord is fasting, and cries for food. He is greatly concerned about his own affairs."

Lelha went at once to the raja, and enquired "What ails you, father?" The raja replied, "Is there anything ailing me? Has Lelha come here? I will beat him shortly." Lelha said, "Do with me what you please. Why are you sulking? If you do not tell me, although it should cost me my life, I will not leave, rather slay me here at once." The raja thought within himself, "He annoys me, I will tell him to get rid of him." So he said, "Your brothers have gone in search of *hiras* and *manis*, and it is because I do not see the trees in my garden adorned with these precious stones that I am sulking." Lelha said "I will also go." His father said, "Do not go, child." But Lelha was determined, and disregarded his father's command.

Lelha went to the bazaar and purchased rice and *dal*, and his mother when she saw him bringing them home with him, said, "What is wrong? You are completely out of breath." Lelha replied, "My brothers have gone to search for *hiras* and *manis*, and I also am busy preparing to follow them." She tried to dissuade him saying. "Although the mean fellows beat you, still you will not keep away from them." Lelha quickly replied, "What help is there for it,

mother? Let my brothers beat me or not, what is that to me? I must bear it all." So his mother prepared food, and Lelha, having partaken of it, set out.

He went to the stable, and saddled the lame horse, as his brothers had taken away the good ones, and mounting rode to the outskirts of the city. He then dismounted, and turned the lame horse loose, and went into the raja's flower garden, and said, "Oh! *Indarpuri Kuri*, give me a horse instantly. My brothers have left me behind, and gone I know not where. Give me such a horse as will enable me to reach them at once." Immediately a horse was at his side, and in a few seconds he was in sight of his brothers. He then alighted from his horse. and said "Oh! *Indarpuri Kuri*, I return your horse," and instantly it disappeared, and he overtook his brothers on foot.

When his brothers saw him, they said, "He has overtaken us." Some of them said, "Catch him and beat him," others said, "No let him alone, he will do our cooking. We can go in search of *hiras* and *manis*, and leave him to guard our camp. Come let us push on, we have now got a good guard for our camp." This pleased all, and they said "It is now evening, let us pitch our camp for the night. They did so, and Lelha soon had supper ready of which having partaken they all retired to rest.

In the morning Lelha again acted as cook, and while it was yet early set breakfast before his brothers, and they having eaten, mounted their horses, and went in search of *hiras* and *manis*. They were now a month's journey distant from their own home, and the raja of the country in which they were, had just opened a new bazaar. It was a large and beautiful bazaar, and an *Indarpuri Kuri* had a stall in it. This *Indarpuri Kuri* had given out, that whoever would go and come twelve kos seven times within an hour should be her husband.

The four sons of the raja, who had come in search of *hiras* and *manis* hearing this said "Some one from amongst us four brothers must marry this girl. Let us exercise our horses, it is possible that some one of them may do the distance in the specified time." They had left home in search of *hiras* and *manis*, and now were scheming to secure the *Indarpuri Kuri* as the wife of one of them. So they returned to camp, and sitting down began to discuss the subject. They said, "If our horses are well exercised, no doubt but that they will be able to run the distance in the time.

Therefore, let us diligently train our horses, so that they may be able to accomplish the task."

While they were thus engaged, Lelha said, "What is it, brothers, that you are discussing?" His brothers rebuked him, saying, "Why are you eavesdropping? We will beat you." They did not, however, beat him, as they feared he would return home, and leave them without a cook. So he cooked the supper and set it before them, and when they had eaten, they retired to rest.

In the morning Lelha again prepared the food, and his four brothers having breakfasted, mounted and rode off to the bazaar, and there exercised their horses. After they had left. Lelha collected all the brass vessels, and what other property there was, and carefully hid them away. Then he called to the *Indarpuri Kuri*, "Oh! *Indarpuri Kuri*, give me a horse," and instantly, just such a horse as he desired stood beside him. He mounted and galloping away soon overtook his brothers. He saluted them, but they did not recognize him. He said to them, "Wherefore, brothers, have you brought your horses to a standstill? Make them race." They replied, "We were waiting for you. We are tired. It is your turn now." Lelha immediately switched up his horse, and away it flew at such a pace, that it could scarcely be seen. That day his horse ran twelve kos there and back three times within an hour. At the end of the race soldiers tried to lay hold of Lelha's horse, but he called out, "Do not touch him. He will not allow you to lay a finger on me." The soldiers said, "The raja has given orders, that the horse that ran three, or five, or seven times is to be brought before him." Lelha replied, "Go, and tell the raja, that the horse bites, so we could not stop him. The raja will not be displeased with you." He then rode away to the camp, and having returned the horse to the *Indarpuri Kuri* he began to prepare the evening meal, which was ready by the time his four brothers arrived.

After supper they began to talk over the events of the day, wondering who owned the horse that had run so well. Lelha drew near, and said, "What is it, brothers, that you are talking about?" Some said, "Beat him, what has he got to do listening?" Others said, "Do not beat him, he cooks for us." So the matter ended, and all lay down for the night.

In the morning Lelha again prepared the food, and his brothers having breakfasted, mounted their horses, and rode

off to the bazaar, where they raced as usual. After they had gone, Lelha gathered all their property together, and hid it as he had done on the day previous. Then, mounting an *Indarpuri Sadom*, he followed his brothers, and on coming up with them saluted them, but they did not recognize him as their brother. Then a conversation similar to that of the previous day passed between Lelha and his brothers. This time Lelha's horse ran the distance, there and back five times within the hour. The raja's soldiers again attempted to stop Lelha's horse, but he told them that it was in the habit of biting, so they allowed him to pass, and he galloped off to the camp, and returning the horse to the *Indarpuri Kuri* began to prepare the evening meal. When his brothers arrived Lelha set food before them, and they ate and drank. After they had supped they sat and talked about the wonderful horse, and its feat that day. Lelha again enquired what they were talking about, but they rebuked him saying, "Do not listen. It is not necessary for you to know what we are speaking about." They all then retired for the night.

Early next morning Lelha set about preparing breakfast, and his brothers, having partaken of it, set out for the bazaar. After their departure Lelha gathered everything together, and hid them as before, and then called upon *Indarpuri Kuri* for a horse, The horse came, and Lelha mounted and galloped after his brothers. On overtaking them he saluted, and then said, "Wherefore, brothers, do you stand still? Race your horses." They replied "It is your turn now. We have run, and our horses are tired." Lelha then started his horse, and it ran twelve kos there, and twelve kos back, seven times within the hour. The raja's soldiers again attempted to capture Lelha's horse, but he prevented them, and so returned to the camp. When he had returned the horse to the *Indarpuri Kuri* he resumed his office of cook and had supper ready by the time his brothers returned. They sat down together, and began to discuss the wonderful performance of the horse which had that day done the distance seven times in one hour. Lelha again enquired, "What is it that you are taking about, brothers?" Some one said, "Beat him. He has no right to be listening," but another said, "Do not beat him, he cooks our food." When the four brothers were tired talking, Lelha set supper before them, and having supped, they lay down to sleep.

Next morning Lelha cooked the breakfast as usual, and his brothers having partaken of it, mounted their horses, and rode off to the bazaar. After they had left, Lelha put everything out of sight, as usual. Then he desired the *Indarpuri Kuri* to give him a horse, and having mounted he followed his brothers, and on coming near saluted them as before, but again they failed to recognize him.

IV.

On the seventh day Lelha again followed his brothers to the bazaar. He begged the *Indarpuri Kuri* to give him a horse that would do the distance there and back seven times within the hour, and at the end would fall down dead, and also to have another horse ready for him to mount. The *Indarpuri Kuri* gave him his desire and he rode off to the bazaar, and again saluted his brothers, and at the same time pushed his horse close up to them. They called out, "Keep your horse back, he will crush us." Lelha then enquired why they were standing still. They replied, "We were waiting for you." So Lelha put his horse to the gallop, and did the distance there and back seven times within an hour. On his return the last time the soldiers attempted to lay hold of the horse, but Lelha said, "Let him alone, I will go myself." At the same instant his horse fell, and he leapt from it, and having returned it to the *Indarpuri Kuri*, he mounted the other, and rode from the race course to the bazaar, and was united in wedlock to the *Indarpuri Kuri*.

After the marriage he informed his bride that he was in search of *hiras* and *manis* for his father's flower garden. She informed him, that lying on the breast of her elder sister, who had been sleeping for twelve years, was a large quantity of *hiras*. "To obtain them you must first," she said, "buy two bundles of grass, two goats, and a pair of shoes, and make two ropes each two hundred cubits long. My sister is guarded by an elephant, a tiger and a dog. On entering you will first encounter the elephant, and you must throw him a bundle of grass. A little further on you will meet the tiger, you must give him a goat. Then you will see the dog, and you must throw him a shoe. When you are returning you must do the same. Throw a shoe to the dog, a goat to the tiger, and a sheaf of grass to the elephant. You must lose no time in

possessing yourself of the *hiras* you will find on my sister's breast. If you delay, her army may take you prisoner." She also said, "My sister's house is situated on an island in a large lake, and you can only reach it by hiring a boat. The door of her house is a large heavy stone, which you must remove before gaining an entrance. On the island there is a Sinjo tree,* with branches on the North side, and on the South. On the branches of the South side there are the young of *hiras* and *manis*, but on those of the North side there is nothing. On the South side there are five branches, and within the fruit there are *manis*. Do not forget this. The large *hira* which glitters on my sister's breast, is the mother *hira*." Just as she concluded the foregoing instructions the cock crew, and she added, "See that you remember all I have told you."

Then Lelha left his bride to return to his brothers. As he went he remembered that they would be sure to abuse him for having been absent, so he collected a large number of shells, and stringing them together, hung them round his neck, and went dancing to the camp. When his brothers saw him, in the dress of a merry-andrew they rebuked him severely.

V.

Lelha's excuse for his absence was as follows, He said, "You, my brothers always leave me here alone in the camp. Yesterday several shepherds came, and forcibly carried me away. They kept me awake all night. They tied these shells round my neck and made me dance. They also made me drive cattle round, and round. I had no rest all night. They also shewed me *hiras* and *manis*."

Lelha's brothers eagerly enquired, "Where did you see the *hiras* and *manis*? Come, show us the place at once." Lelha replied, "We must first buy food for the *hiras* and *manis*." So they went to the bazaar to buy food for the *hiras* and *manis*. Lelha first bought two goats and his brothers abused him, and said, "Will *hiras* and *manis* eat these?" Some one of them said, "Slap him." Another said. "Do not slap him, they may perhaps eat them." Then he bought a pair of shoes, at which again they reviled him. Then he bought two ropes, when they again reviled him. Lastly he purchased two bundles of grass, and having provided these necessary articles, they went and hired a boat. The horses of the four

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* Ægle Marmelos, Correa.

brothers were dead, so they had to proceed on foot to where the boat lay.

After sailing for sometime they reached an island, and landed. They quickly found the house of the *Indarpuri Kuri*. It was closed by a large stone lying over the entrance. Lelha ordered his brothers to remove it, but they were displeased and said, "How do you expect to find *hiras* and *manis* under this stone." Lelha said, "Truly, my brothers, they are under the stone." He pressed them to attempt the removal of the stone, so they, and others to the number of fifty, tried their strength but the stone seemed immovable. Then Lelha said, "Stand bye, and allow me to try." So putting out his hand, he easily removed it, and revealed the entrance to the mansion of the *Indarpuri Kuri*. His brothers were so astounded at the strength he displayed that they lost the power of speech.

Lelha then said to his brothers, "Take one of these ropes, and bind it round me, and lower me down, and when you feel me shaking the rope, then quickly pull me up. I go to find *hiras*." His brothers quickly bound the rope round his body, and he, taking the goats, the pair of shoes, and the bundles of grass, descended.

A short distance from where he reached the ground, he found a door, which was guarded by an elephant bound by the foot to a stake. To him he threw a bundle of grass and passed on. At the next door he found a tiger, likewise chained, and as he approached, it opened its jaws as if to devour him. To it he gave a goat, and was allowed to pass. At the third door was a dog. He threw a shoe to it, and when the dog was engaged biting it, he passed through. Then he saw the *hira* sparkling upon the bosom of the sleeping *Indarpuri Kuri*. Going near, he snatched it up, and fled. The dog, however, barred his exit but he threw the other shoe to it, and passed on. The tiger had devoured the goat he had given to it, and was now alert. To it he gave the other goat, and hurried on. The elephant then opposed him, but the remaining bundle of grass was sufficient to divert his attention, and he passed through the last door. Then violently shaking the rope his brothers speedily hauled him up.

Then they went to their boat, and rowed to another part of the island, where the Sinjo tree grew. They all climbed the tree, but Lelha plucked the five fruits on the branch to the South, while his brothers plucked a large number from the North side.

They then returned to their boat and rowed back to the place from which they had started. From there they went to the house of Lelha's bride. When she heard of their arrival she ordered refreshments to be prepared for them. Her servants also all came, and gave Lelha and his brothers oil, and sent them to bathe. On their return from bathing, their feet were washed by servants, and they were then taken into the house.

After they were seated Lelha's brothers began to whisper to each other, saying, "We do not know of what caste these people are to whose house he has brought us to eat food. He will cause us to lose caste." Lelha heard what they were saying, and in explanation said, "Not so, brothers. This is my wife's house." They replied, "It is all right then." So they ate and drank heartily, and afterwards prepared to return home.

VI.

The journey was to be by boat. Lelha sent his brothers on ahead in one boat, and he and his wife followed in another. There was a distance of two or three kos between the boats.

Lelha's brothers as they sailed along came to a certain ghat at which a raja was bathing. He was raja of the country through which they were passing. He demanded from Lelha's brothers to know what they had in their boat. They replied, "We have *hiras* and *manis* with us." Then the raja said, "Shew them to me. You may be thieves." They replied "No, they are inside these Sinjo fruits." The raja said, "Break one, I wish to see what they are like." So the brothers broke one, but nothing was found in it. Then the raja called his soldiers, and ordered them to bind the four brothers. So the soldiers seized and bound them, and carried them off to prison. Just then Lelha's boat arrived. He was in time to see his brothers pass within the prison doors. Having seen the four brothers in safe custody the raja returned to the bathing ghat, and seeing Lelha he demanded to know what he had in his boat. Lelha answered, "We have *hiras* and *manis* as our cargo." The raja then said, "Shew them to me, I would fain look upon them." Lella said, "You wish to see *hiras* and *manis* without any trouble to yourself. If I show you them, what will you give me in return? There are *hiras* and *manis* in

this Sinjo fruit." The raja replied, "Those who came before you deceived me. I have no doubt but that you will do so also." Lelha said, "What will you give me? Make an offer, and I shall shew you them at once." The raja replied, "I have one daughter, her I will give to you, and along with her an estate, if there are *hiras* and *manis* in that Sinjo fruit, and if there are none in it, I will keep you prisoner all your lifetime." Lelha immediately broke one of the Sinjo fruits, and five *hiras* and *manis* rolled out. When the raja saw it he was confounded, but what could he do? According to his promise, he gave him his daughter and an estate.

The marriage ceremony being over, Lelha was invited to partake of the raja's hospitality, but he refused, saying, "If you set my brothers at liberty I shall eat, but not unless you do so." So the brothers were released, and taken to the bath. After they had bathed, their feet were washed and they were led into the palace to the feast.

The brothers, after they were seated, began to whisper to each other, saying, "Whose house is this? Of what caste are the people? Does he wish to make us lose our caste?" But Lelha reassured them by saying, "Not so, my brothers. I have espoused the raja's daughter." Hearing this they were relieved, and enjoyed the marriage feast.

VII.

Then they made preparations to continue their journey. Lelha again sent his four brothers first, and he followed with his two wives.

After a sail of a few hours they entered the territory of another raja, and came upon his bathing ghat. The raja was bathing there at the time, and the boat passing, he enquired what her cargo was. The brothers answered, "We have *hiras* and *manis* on board." The raja said, "I would see them." They replied, "They are in the boat following us." The raja was displeased with their answer, and ordered them to be seized as vagrants.

Lelha's boat came alongside the bathing ghat just as his four brothers were led off to prison, and the raja seeing it asked Lelha what cargo he carried. Lelha replied, "Our cargo is *hiras* and *manis*." The raja begged Lelha to show them to him, but he refused saying. "What will you give for a sight of them? Promise something, and you can see

them." The raja said, "Of a truth, if you can shew me *hiras* and *manis* I will give you my daughter. I have one a virgin. Her I will give you, and I will also confer upon you an estate."

Then Lelha, seizing a Sinjo fruit, broke it, and out rolled five *hiras* and *manis*, which when the raja saw he marvelled greatly. He honourably fulfilled his engagement, and Lelha's marriage with his daughter was celebrated forthwith.

The wedding over, Lelha was conducted to the bath. and afterwards invited to a banquet; but he declined, saying, "So long as you detain my brothers in confinement, I cannot partake of your hospitality." So they were brought to the palace, and their feet bathed, and then ushered into the banqueting room. After they were seated they began to whisper to each other, "What caste do these people belong to with whom he expects us to eat? Does he intend to make us break our caste?" Lelha hearing them, said, "Not so, my brothers. This is my father-in-law's house." Thus were there doubts removed, and they ate and drank with much pleasure.

VIII.

The journey homewards was resumed in the morning, the boats in the same order as previously.

Lelha's four brothers were envious of his good fortune, and on the way they talked about him, and decided that he must be put to death. They said, "How can we put him out of the way? If we do not make away with him, on our return home, he will be sure to secure the succession to our father's kingdom." Having come to the conclusion the next thing was, how could it be accomplished, for Lelha was far more powerful than they were. It was only by stratagem that they could hope to accomplish their purpose, so they said, "We will invite him to a feast and when he stands with a foot on either boat; before stepping into ours, we will push the boats apart and he will fall into the river and be drowned. We must get his wives to join in the plot, for without their aid we cannot carry it into execution." During the day they found means to communicate with Lelha's wives. They said to them, "We will make a feast on our boat. Make him come on board first, and when he has a foot on each boat you push yours back and we will do the same to ours, and he will fall into the water, and be drowned. We are the sons of a raja,

and our country is very large. We will take you with us and make you ranis." Lelha's wives pretended to agree to their proposal; but they afterwards told him all. They said, "Do as they wish, but you will not be drowned. We will remain faithful to you, and you will reach home before us."

So the four brothers prepared a sumptuous feast, and the boats were brought close to each other to enable Lelha and his wives to go on board. One of Lelha's wives tied a knot on his waist cloth, as a token that they would remain true to him. He then preceded them in going into the other boat, and just as he had a foot on each gunwale, the boats were pushed asunder, and Lelha fell into the water. Having thus got rid, as they thought of Lelha, the brothers made all possible speed homewards.

IX.

At the bottom af the river a bell sprang into existence and Lelha was found lying asleep in it. Then he awoke and sat up, and loosening the knot which his wife had tied on his waist cloth, said, "Oh! *Indarpuri Kuri*, give me at once food and drink, tobacco and fire," and on the the instant his wants were supplied. So he ate and drank and was refreshed. Then he prepared his pipe, and when he had lit it he said, "Oh! *Indarpuri Kuri*, give me a fully equipped horse that will carry me home before the tobacco in this pipe is consumed." The last word had scarcely escaped his lips when a horse stood beside him. It was a fierce animal, of a blue colour, and no fly could alight on its skin. It was fully equipped, and impatient to start. Lelha, still smoking his pipe, mounted, and his steed at one bound cleared the river, although it was seven or eight kos broad, and flying like the wind, landed him at home before the tobacco in his pipe was consumed.

The *hiras* and *manis* were in the possession of Lelha's wives. His brothers wheedled them into giving them up, saying, "They will be safer with us."

Lelha went to his mother's house and said to her, "Tell no one of my being here." He had alighted from his horse on the outskirts of the city, and returned it to the *Indarpuri Kuri*.

A period of ten days elapsed before Lelha's brothers and his wives arrived. The latter declined to accompany the

former at once to the raja's palace. They said, "Let your mothers come, and conduct us, as is usual when a bride enters her husband's house." The two elder ranis then came, and the four sons went to the raja's flower garden and hung the *hiras* and *manis* on the branches of the trees, and the whole countryside was instantly lighted up by the sheen of the precious stones. The saying of the Koema *Jugi* was fulfilled to the letter.

Lelha also sent his mother to welcome his wives, but when the elder ranis saw her coming, they reviled her and drove her away. They would not permit her to come near. She returned home weeping. "You told me," she said, "to go and welcome your wives, and I have been abused. When will you learn wisdom?" Lelha ran into the house, and brought a ring, and giving it to his mother, said, "Take this ring, and place it in the lap of one of them." She took the ring, and gave it to one of Lelha's wives, and immediately they all rose, and followed her laughing, to their new home.

The elder ranis went and informed their sons of what had happened, but they said, "They are Lelha's wives. What can we do?"

X.

The *Indarpuri Kuri* whom Lelha had robbed of her *hira* now awoke, and at once missed her precious jewel. She knew that Lelha had stolen it from her, and summoning her army to her standard marched upon Lelha's father's capital, to which she laid siege, and before many hours had elapsed, the raja was a prisoner in her hands.

This *Indarpuri Kuri* said to him, "Will you give up the *hiras* and *manis*, or will you fight?" The raja sent the following message to his four sons, "Will you fight to retain possession of the *hiras* and *manis*, or will you deliver them up?" They were afraid, so they gave answer, "We will not. Lelha knows all about the *hiras* and *manis*. We do not."

The raja then sent and called Lelha, and enquired, "Will you shew fight, Lelha, or will you give up the *hiras* and *manis*?" Lelha replied, "I will fight. I will not part with the *hiras* and *manis*. I obtained them only after much painful toil, so I cannot deliver them up. Ask them to agree to delay hostilities for a short time, but inform them that Lelha will fight."

Lelha hurried to the further end of the garden, and taking the hair of the first *Indarpuri Kuri* in his hand said, "Oh! *Indarpuri Kuri.* Give me an army four times stronger than the one brought against me, so that I may make short work of my enemies." Immediately an army of 44,000 men stood in military array, awaiting his orders. The two armies joined battle, and Lelha discomfited the host of the *Indarpuri Kuri*, and she herself became his prize. She became his wife, and returned no more to her cavernous home in the solitary island. Lelha thus became the husband of four wives.

Then the raja called his five sons together and said, "In my estimation Lelha is the one best qualified to become raja of this kingdom. I therefore resign all power and authority into his hands." Lelha replied, "Yes, father, you have judged righteously. My brothers have caused me much distress. First, they pushed off the raised platform in your flower garden, but of that I did not inform you. Then they caused me, who was the finder of the *hiras* and *manis*, to fall into the river. You saw how they refused to fight, and threw all the responsibility upon me. They have used me spitefully. They have tried to make a cat's paw of me."

So Lelha was raja of all the country, and his brothers were his servants. One was in charge of Lelha's pipe and tobacco, another ploughed his fields, and the other two had like menial offices assigned to them.

ART. VII.—THE SANCTITY OF OUR HOMES.*

BY MISS FRANCES E. WILLARD, THE WHITE CROSS ADVOCATE,

President of the National W. C. T. U., America.

"KEEP me, my God, for my boat is so small and the ocean is so wide." With this prayer I come before you, honored comrades, in the holy cause of human weal. The truth I would present is as wide as the world and as old as time. Only by God's help can my poor lips utter a word in presence of a theme so sacred, and an audience so much revered. Every brain is like an open furrow, every

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* An address delivered in the People's Church, St. Paul, U. S. A., on the occasion of the Annual Meeting of the National Educational Association, at which 12,000 teachers attended.—Ed. I. E. R.

word a seed dropped in. God grant that I may speak His truth and that alone. I am to speak to you about the sanctity of home, and yet the great majority here present have not formed homes of their own. But you and I are just as loyal to the home idea as if we had—because we all belong to that greatest and holiest of guilds, "the human family." We recognize it as a foundation truth that the chief corner stone of the State is the hearth-stone. We know right well that the reciprocal attraction of two natures, out of a thousand million, for each other, is the strongest, though one of the most unnoticed proofs of a beneficent Creator. It is the fairest, sweetest rose of time whose petals and whose perfume expand so far that we are all inclosed and sheltered in their tenderness and beauty. For, folded in its heart, we find the germ of every home; of those beatitudes, fatherhood and motherhood; the brotherly and sisterly affection, the passion of the patriot, the calm and steadfast love of the philanthropist. For the faithfulness of two, each to the other, alone makes possible the true home, the pure church, the righteous nation, the great kind brotherhood of man. The inmost instincts of each human spirit must cry out to God—

"Comfort our souls with Love,
Love of all human kind,
Love special, close, in which like sheltered dove
Each heart its own safe nest may find;
And Love that turns above adoringly, contented to resign
All loves if need be, for the love divine."

Marriage is not, as some surface thinkers have endeavoured to make out, an episode in man's life and an event in woman's. Nay, it is the sum of earthly weal or woe to both. Doubtless there are in this modern land and age almost as many noble men unmated because they had to be, as there are women. Because of a memory cherished, an estrangement unexplained, an ideal unrealized, a duty bravely met, many of the best men living go their way through life alone. Sometimes I think that of the two it is man who loves home best; for while woman is hedged into it by a thousand considerations of expediency and prejudice, he,

"With all the world before him where to choose,"

still chooses home freely and royally for her sake, who is to him the world's supreme attraction.

The past has bequeathed us no records more sublime than the heart histories of Dante, of Petrarch, of Michael Angelo, and, in our own time, of Washington Irving, Henry Martyn and others whom we dare not name. It was a chief among our own poets who said :—

> "I look upon the stormy wild,
> I have no wife, I have no child;
> For me there gleams no household hearth
> I've none to love me on the earth."

We know that he who wrote home's sweetest song ne'er had one of his own, and our gracious Will Carleton sang concerning John Howard Payne :—

> "Sure, when thy gentle spirit fled
> To lands beyond the azure dome,
> With arms outstretched God's angels said,
> 'Welcome to Heaven's home, sweet home.'"

There are men and women—some of them famous, some unknown—the explanation of whose uncompanioned lives may be found in the principle that underlies those memorable words applied to Washington: "Heaven left him childless that a nation might call him father."

In such considerations as I have here urged, and in this noblest side of human nature, a constant factor always to be counted on, I found my faith in the response of the people to the work of promoting social purity. "Sweet bells jangled, out of tune," now fill the air with minor cadences; often, alas, with discords that are heart-breaks, but all the same they are "sweet bells," and shall chime the gladdest music heaven has heard "Some sweet day, by and by." This gentle age into which we have happily been born, is attuning the twain whom God hath made for such great destiny, to higher harmonies than any other age has known, by a reform in the denaturalizing methods of a civilization largely based on force, by which the boy and girl have been sedulously trained apart. They are now being set side by side in school, in church, in government, even as God sets male and female everywhere side by side throughout His realm of law, and has declared them one throughout His realm of grace. Meanwhile, the conquest, through invention, of matter by mind, lifts woman from the unnatural, subjugation of the age of force. In the presence of a Corliss engine, which she could guide as well as he, but which is an equal mystery to them both, men and women

learn that they are fast equalizing on the plane of matter, as a prediction of their confessed equalization upon the planes of mind and of morality.

We are beginning to train those with each other who were formed for each other, and the American home with its Christian method of a two-fold headship, based on law, natural and divine, is steadily rooting out all that remains of the mediæval, continental, and harem philosophies concerning this greatest problem of all time. The true relations of that complex being whom God created by uttering the mystic thought that had in it the potency of Paradise, "In our own image let us make man and let them have dominion over all the earth," will ere long be ascertained by means of the new correlation and attoning, each to the other, of a more complete humanity upon the Christ-like basis that "there shall be no more curse." The temperance form is this correlation's necessary and true forerunner, for while the race-brain is bewildered it cannot be thought out. The labor reform is another part, for only under co-oporation can material conditions be adjusted to a non-combatant state of society, and every yoke lifted from the laboring man lifts one still heavier from the woman at his side. The equal suffrage movement is another part, for a government organized and conducted by one-half the human unit, a government of the minority, by the minority, must always bear unequally upon the whole. The social purity movement could only come after its heralds, the three other reforms I have mentioned, were well under way, because alcoholized brains would not tolerate its expression; women who had not learned to work would lack the individuality and intrepidity required to organize it, and women perpetually to be disfranchised, could not hope to see its final purposes wrought out in law. But back of all were the father and mother of all reforms—christianity and education—to blaze the way for all these later comers.

The Women's Christian Temperance Union is doing no work more important than that of reconstructing the ideal of womanhood. The sculptor Hart told me, when I visited his studio in Florence many years ago, that he was investing his life to work into marble a few feminine types which should "express, unblamed," the twentieth century's womanhood. The Venus de Medici, with its small head and button-hole eyelids matched the Greek conception of

woman well, he thought, but America was slowly evolving another and a loftier type. His statue, named by him "Woman Triumphant," and purchased by patriotic ladies of his native state, Kentucky, adorns the city hall at Lexington, and shows—

"A perfect woman, nobly planned
To warn, to comfort, and command:
A creature not too bright or good,
For human nature's daily food,
And yet a spirit pure and bright,
With something of an angel's light."

She is the embodiment of what shall be. In an age of force, woman's greatest grace was to cling. In this age of peace she doesn't cling much, but is every bit as tender, and as sweet as if she did. She has strength and individuality, a gentle seriousness; there is more of the sisterly, less of the syren—more of the duchess and less of the doll. Woman is becoming what God meant her to be, and Christ's gospel necessitates her being, the companion and counsellor, not the incumbrance and toy, of man.

To meet this new creation, how grandly men themselves are growing, how considerate and brotherly, how pure in word and deed! The world has never yet known half the aptitude of character and life to which men will attain when they and women live in the same world. It doth not yet appear what they shall be, or we either, for that matter, but in many a home presided over by a temperance voter and a Red Ribbon worker, I have thought the heavenly vision was really coming down to terra firma. With all my heart I believe, as do the best men of the nation, that woman will bless and brighten every place she enters, and that she will enter every place on the round earth. Its welcome of her presence and her power will be the final test of any institution's fitness to survive. Happily for us, every other genuine reform helps to push forward the white car of social purity. The great peace movement, seeking as its final outcome a court of international arbitration as a substitute for war, promises more momentum to our home cause than almost any other. For as the chief corner stone of the peaceful state is the hearth-stone, so the chief pulverizer of that corner-stone is war.

An organized and systematic work for the promotion of social purity was undertaken in 1815 by the Woman's Christian Temperance Union. Under the three subdivisions

of preventive, reformatory and legal work, this society has gone steadily forward until the White Cross pledge, appealing to the chivalry of men, has grown familiar in thousands of homes, and the White Shield pledge, appealing to the chivalry of women, is following fast after the first.

The personal habits of men and women must reach the same high level. On a low plane, and for selfish ends, primeval and mediæval man wrought out, with fiercest cruelty, virtue as the only tolerated estate of the other half of the human race. On a high plane, Christianity, working through modern womanhood, shall yet make virtue the only tolerated estate of the other half of the human race, and may heaven speed that day! A woman knows that she must walk the straight line of a true life or men will look upon her with disdain. A man needs, for his own best good, to find that in the eyes of women just the same is true of him. Evermore be it remembered, this earnest effort to bring in the day of "sweeter manners, purer laws" is as much in a man's interest as in our own. Why are the laws so shamelessly unequal now? Why do they bear so heavily upon the weaker, making the punishment for stealing away a woman's honor no greater than that for stealing a silk gown; purloining her character at a smaller penalty than the picking of a pocket would incur? Why is the age of protection or consent in some places but ten years? Who would have supposed, when man's great physical strength is considered, he would have fixed upon an age so tender, and declared that if a child had reached it she should be held equally accountable with her doughty assailant for a crime in which he was the aggressor? And who would not suppose that the man who had been false to one woman would be socially ostracized by all the rest of womankind? What will explain the cruelty of men and the heartlessness of women in this overmastering issue of womanhood's protection and manhood's loyalty?

The answer is not far to seek. Women became, in barbarous ages, the subjects of the stronger. Besides, what suits one age becomes a hindrance to the next, and as Christianity went on individualizing woman, uplifting her to higher levels of education and hence of power, the very laws which good men in the past had meant for her protection became to her a snare and danger. But, while all this heritage of a less developed past has wrought such anguish and injustice upon woman as she is to-day, it has

been even more harmful to man, for it is always worse for character to be sinning than to be sinned against. Our laws and social customs make it too easy for men to do wrong. They are not sufficiently protected by the strong hand of penalty from themselves, from the sins that do most easily beset them, and from the mad temptations that clutch at them on every side. Suppose the outragers of women, whose unutterable abominations crowd the criminal columns of our newspapers each day, knew that life-long imprisonment might be the penalty, would not the list of their victims rapidly diminish? The Woman's Christian Temperance Union has taken up this sacred cause of protection for the home, and we shall never cease our efforts until women have all the help that law can furnish them throughout the world. We ask for heavier penalties, and that the age of consent be raised to eighteen years; we ask for the total prohibition of the liquor traffic, which is leagued with every crime that is perpetrated against the physically weaker sex, and we ask for the ballot that law and law-maker may be directly influenced by our instincts of self-protection and home-protection.

We hear much of physical culture for boys, but it is girls that need this most. We hear much of manual training schools to furnish every boy at school with a bread winning weapon; but in the interest of boys and girls alike, girls need this most. The following petition has been circulated, and its plea already partially responded to in several States, has been nobly enacted into law by the United States Congress:

"The increasing and alarming frequency of assaults upon women, and the frightful indignities to which even little girls are subject, have become the shame of our boasted civilization. A study of the statutes has revealed their utter failure to meet the demands of that newly awakened public sentiment which requires better legal protection for womanhood and girlhood. Therefore we do most earnestly appeal to you to enact such statutes as shall provide for the adequate punishment of crimes against women and girls."

But, as I have said, we are not working for ourselves alone in this great cause of social purity. As an impartial friend to the whole human race in both its fractions, man and woman, I, for one, am not more in earnest for this great advance because of the good it brings to the gentler

than because of the blessing that it prophesies for the stronger sex. I have long believed that when that greatest of all questions, the question of a life companionship, shall be decided on its merits, pure and simple, and not complicated with the other questions,—"Did she get good home ?" "Is he a generous provider ?", "Will she have plenty of money ?," then will come the first fair chance ever enjoyed by young manhood for the building up of genuine character and conduct. For it is an immense temptation to the "sowing of wild oats," when the average youth knows that the smiles he covets most will be his all the same, no matter whether he smokes, swears, drinks beer and leads an impure life or not. The knowledge on his part that the girls of his village, or "set," have no way out of dependence, reproach or oddity except to say "yes" when he chooses to "propose;" that they dare not frown on his lower mode of life; that the world is indeed all before him where to choose; that not one girl in one hundred is endowed with the talent and pluck that make her independent of him and his ilk—all this gives him a sense of freedom to do wrong, which added to inherited appetite and outward tempation, is impelling to ruin the youth of our day with a force strong as gravitation and relentless as fate. Beside all this, the utterly false sense of his own value and importance which youth acquires from seeing the sweetest and most attractive beings on earth thus virtually subject to him, often develops a lordliness of manner which is ridiculous to contemplate in boys, who, otherwise, would be modest, sensible and brotherly young fellows, such as we are, most of all, likely to find in co-educational schools, where girls take their full share of prizes, and where many young women have in mind a European trip with some girl friend, or mayhap "a career."

Multiplied forces in law and gospel are to-day conspiring for the deliverance of our young men from the snares of the present artificial environment and estimate of their own value; but the elevation of their sisters to the plane of perfect financial and legal independence, from which the girls can dictate the equitable terms, "You must be as pure and true as you require me to be, ere I give you my hand," is the brightest hope that gleams in the sky of modern civilization for our brothers; and the greater freedom of women, to make of marriage an affair of the heart, and not of the purse, is the supreme result of Christianity up to this hour.

There is no man whom women honor so deeply and sincerely as the man of chaste life; the man who breasts the buffetings of temptation's swelling waves, like some strong swimmer in his agony, and makes for the port of perfect self-control. Women have a thousand guarantees and safe guards for their purity of life. "Abandon hope all ye who enter here," is written in letters of fire for them above the haunt of infamy, while men may come and go, and are yet smillingly received in the most elegant homes. But in spite of all this accursed latitude, how many men are pure and true!

It is said that when darkness settles on the Adriatic sea and fishermen are far from land, their wives and daughters just before putting out the lights in their humble cottages, go down by the shore and in their clear sweet voices sing the first lines of the Ave Maria. Then they listen eagerly, and across the sea are borne to them the deep tones of those they love singing the strains that follow, "Ora pro nobis," and thus each knows that with the other all is well. I often think that from the home-life of the nation, from its mothers and sisters, daughters and sweethearts, there sound through the darkness of this transition age the tender notes of a dearer song, whose burden is being taken up and echoed back to us from those far out—amid the billows of temptation, and its sacred words are, "Home, Sweet Home!" God grant that deeper and stronger may grow that heavenly chorus from men's and women's lips and lives! For with all its faults, and they are many, I believe the present marriage system to be the greatest truimph of past Christianity, and that it has created and conserves more happy homes than the world has ever before known. Any law that renders less binding the mutual, life-long loyalty of one man and one woman to each other, which is the central idea of every home, is an unmitigated curse to that home and to humanity. Around this union, which alone renders possible a pure society, and a permanent state, the law should build its utmost safe-guards, and upon this union the gospel should pronounce its most sacred benedictions. But while I hold these truths to be self-evident, I believe that a constant evolution is going forward in the home, as in every other place, and that we may have but dimly dreamed the good in store for those whom God for holiest love hath made.

In the nature of the case the most that even Christianity itself could do at first, though it is the strongest force ever

let loose upon the planet, was to separate one man and one woman from the common herd into each home, telling the woman to remain there in grateful quietness, while the man stood at the door to defend its sacred shrine with fist and spear, to insist upon his rights of property, and later on, to represent it in the State. Thus, under the conditions of a civilization, crude and material, grew up that well worn maxim of the common law, "Husband and wife are one, and that one is the husband." But such supreme power as this brought to the man supreme temptation. By the laws of mind he legislated first for himself and afterward for the physically weaker one within "his" home. The *femme couverte* is not a character appropriate to our peaceful home-like communities, although she may have been and doubtless was, a necessary figure in the days when women were safe only as they were shut up in castles, and when they were the booty chiefly sought in war. To-day a woman may circumnavigate the world alone and yet be unmolested. Our marriage laws and customs are changing to meet these new conditions. It will not do to give the husband of the modern woman power to whip his wife, "provided the stick he uses is not larger than his finger;" to give him the right to will away her unborn child; to have control over her property; to make all the laws under which she is to live; adjudicate all her penalties; try her before juries of men; conduct her to prison under the care of men; cast the ballot for her; and in general hold her in the estate of a perpetual minor. It will not do to let the modern man determine the age of "consent;" settle the penalties that men should suffer whose indignities and outrages upon women are worse than death; and by his exclusive power to make all laws and choose all officers, judicial and executive,—thus leaving his own case wholly in his own hands. To continue this method is to make it as hard as possible for men to do right, and as easy as possible for them to do wrong; the magnificent possibilities of manly character are best prophesied from the fact that under such a system so many men are good and gracious. My theory of marriage in its relation to society would give this postulate. Husband and wife are one, and that one is—husband and wife. I believe they will never come to the heights of purity, of power and peace, for which they were designed in heaven, until this better law prevails. One undivided half of the world for wife and husband equally; co-education to mate them on the plane of mind; equal

property rights to make her God's own free woman, not coerced into marriage for the sake of support, nor a bond-slave after she is married, who asks her master for the price of a paper of pins, and gives him back the change; or, if she be a petted favorite, who owes the freedom of his purse wholly to his will and never to her right; woman left free to go her honored and self-respecting way as a maiden *in perpetuo*, rather than marry a man whose deterioration, through the alcohol and nicotine habits, is a deadly menace to herself and the descendants that such a marriage has invoked,—are the outlooks of the future that shall make the marriage system (never a failure since it became monogamous) an assured, a permanent and paradisaical success.

These things are thus frankly uttered in your hearing by one who has reached the serene heights of life's meridian, and who may claim the perogatives pathetically hinted at in these lines from Longfellow's Evangeline:

> "Then there appeared and spread faint streaks of gray o'er her forehead—
> Dawn of another life, that broke o'er her earthly horizon.
> As in the East the first faint streaks of the morning."

Goethe said; "'Tis the sunset of life that lendeth me mystical lore," and in these days, following my fiftieth year, I feel myself to be in heart and purpose like an elder sister to the average member of my audience. Receive then these words uttered in love and kindness by one who has gathered two thousand pupils around her in the schools, and who believes that the teachers of the nation can do more for its homes than they have thought by inculcating, from early life the principles of equal education, equal rights, equal healthfulness in dress and equal power in government for the two fractions, man and woman, that make up the integer, humanity. Let us as teachers take our text from the New Testament: "There is neither male nor female in Christ Jesus," and train the young people in our Christian laureate's commentary as given in his famous lines:—

> Two heads in council, two beside the hearth;
> Two in the noisy business of the world;
> Two in the liberal offices of life,
> Two plummets dropped to sound the abyss
> Of science and the secrets of the mind."

The White Cross in education broadens out to my thought into the careful training of all our young people in the principles I have herein set forth. Inculcate in the

minds of the on-coming generation broad, generous and noble ideas concerning the relation of men and women. This will be White Cross work upon the highest and most helpful plane. Young people holding these opinions will hardly give themselves over to base conduct or a worthless career. . . . .

Now, let me ask you, brothers and sisters of the public school, how can you better build up the chivalric principles of the White Cross than by training your boys for a crusade against this savage injustice toward the world's working women? Twelve days ago I spoke before the International Sunday School Convention in Pittsburg, pleading for four temperance lessons a year as the minimum of Christian instruction in favor of pure habits. They gave us two Sundays fixed and two optional, removed the lessons from competition with 'Review Sunday,' urged Sunday School magazines to give to teachers a careful study of the temperance lesson, and teachers to teach temperance every Sunday as far as possible. As I went to that noble army of workers with courage, so do I come to you, and ask, in addition to what has already been asked for, the more direct teaching of White Cross principles as a personal lesson to each pupil.

Here in the midst of our civilization is a little child—of all the "original packages" on earth, the most original—one never to be declared contraband in any commonwealth, no matter what else may be prohibited. And my contention is that the true teacher's office is to explain that little child to himself, and afterward go as far as may be to explain the universe to him. I know we have reversed the process—beginning at the circumference rather than at the centre, putting the macrocosm before the microcosm. But I believe the first office of the teacher is to orient the pupil concerning "Heart within and God o'er head," to teach him the divine truth on which is based his physical well-being. For as words are the carriages in which thoughts ride, so the human body is the soul's chariot and that splendid Phœbus, the human soul, becomes a dethroned charioteer unless he understands his vehicle. Let us make of him a Sir Galahad, whose daily life shall eloquently say "My strength is as the strength of ten, because my heart is pure." For though man's forehead be lifted towards the stars, his feet are planted upon the earth, and a sound, pure mind must have a pure, sound body in which to dwell.

The woman's Christian Temperance Union, profoundly impressed with this truth, has, under the skilled leadership of Mrs. Mary H. Hunt, secured laws, in all but eleven States, requiring specific instruction relative to the effect of narcotics and stimulants upon the human body, and has emphasized the importance of beginning this instruction in the primary grade. The National Educational Association and the various State and local associations have been our chief co-adjutors in this holy fight for a clear brain. You are daily helping to bring the arrest of thought to millions of memories that are like "wax to receive and marble to retain," working it into the warp and woof of youthful character that science is on the side of temperance reform; that each child should enact a prohibitory law for one—that one himself; declare that law constitutional in the Supreme Court of his own judgment, and enforce it by the Executive of his own will, worked, as I believe that will to be in everything that is good and true, by the blessed will of God.

Now let us broaden this teaching of the effects of stimulants upon the human body until it includes all those wholesome habitudes essential to the physical well-being and moral education of the child, and a noble chastity lies at the very foundation of this teaching. As it cannot be less desirable for man to be a water-drinking animal than for every other member of the mighty mammalia so to be, it is unlikely that the great law of continence and chastity unbroken in their natural estate by any of the lower orders of warm-blooded animals, and to an almost universal degree unbroken by one-half of the human race, should make any fraction of that race a dubious exception. It is instead, the unnatural license of centuries that now takes on the semblance of a law, but is so far below the standard set in nature that it may well have been the origin of evil and foredoom of humanity to sin. A white life for two is the true watchword of our time.

If a pupil object to drawing a straight line because his hand is weak and tremulous, shall we, for that reason, set him a crooked line rather than a straight one as his model? And so set forth the ideal of a life like that led by our Lord.

What is the chief end of man? To glorify God and enjoy him for ever. This is the time honored verdict of our catechisms. "What's the chief end of God?" is the reverent question asked by us moderns, and the revelation

of His word and works makes answer.—"To glorify man and enjoy him for ever." In our own age more than in any that has preceded it, now God is doing this—through science, through invention and througk philanthropy.

The teacher makes the school and a more white-lived class of Christians, I have never known than our public school teachers. Let us then, comrades and friends, since we cannot realize our ideal of the Word of God in the public schools, idealize our reality of the God of the Word in these schools, and as his own high priests let us stand up daily before the little people at ten thousand school-room altars, saying, "Let us listen to the reading of the Law of the Lord," that sacred law written in their members; God's ritual of this body which is the temple of the Holy Ghost, concerning which he says, "He that defileth this temple, him shall God destroy, for the temple of God is holy, which temple ye are."

This teaching is thorough. There is no veneer about it but real grain of the wood and heart of oak. Men often may have a good creed and a bad life. A bishop of the Greek Church in an oriental city argued with a missionary friend of mine about their theological differences, and when at last the missionary ventured to refer to the bad argument of the bishop's own life (who was notoriously immoral), that functionary retorted angrily, flinging down his catechism, "There is my creed: it has no flaw from first to last, but with my life you have nothing whatever to do."

Thanks be to God, such ethics and such religion as our public schools do teach are not the hollow and indecent mockeries revealed in that man's words!

The word "religio" means to bind again the soul that has cut loose from God. In a sense more high and sacred than words can tell, every devout teacher of natural law is a teacher of religion. I plead for more of this instruction because if we do not each Theism in the school, we shall soon have atheism in the State. The nation that dethrones God plucks out its own eyes and halves its own heart. "I believe more than I know" is the key-note of all great souls. It was the watchword of Columbus when he adventured upon unknown seas, and of Stanley when he plunged into poisonous jungles, It was the watchword of Franklin as he sent out his kite, and it inspired the great magician Edison in the patient retirement of his light-giving laboratory. Without it Temperence would be handcuffed, Reform

paralyzed, Religion dead. Faith is God's dynamites, ever more let it go on bombarding ignorance and prejudce, and prerogative and precedent, Scientific Theism is to-day the outer court of Christ's own temple, and its wonderful watchword rings out clearer than in any other age: "I believe more than I know."

Now, the public school teacher can here do a mighty work for children worse than orphans, who come out of homes that are impure, and for other children whose parents are too thoughtless, or too much prejudiced to help them. To the teaching that begins at six years old to train the children against the drink and tobacco habits, I would add the lessons of the White Cross. The movement suggested by this name originated seven years ago (in 1883) through the efforts of the late Dr. J. B. Lightfoot, then Bishop of Durham, and Miss Ellice Hopkins, the well known social purity worker of London. After investing many years in reformatory efforts Miss Hopkins became convinced that we must make a direct appeal to the chivalry of men; we must more earnestly seek to train up boys and youth in habits of personal purity, based on self-reverence and a better understanding of God's laws.

Quetelet, the famous statistician, made a calculation based upon the very careful and complete statistics of European life insurance offices, and proved that the time of the greatest risk (or highest death rate) in men's lives is from the ages of fourteen to twenty-five, and culminates when they should have reached their early prime. Unhappily, the reason is not far to seek. Indulgence in tobacco, alcoholics and impure habitudes, all involving violations of God's laws within the human frame, if begun in early life, will at the age of twenty-five report themselves in wretched sequels of deterioration, often even unto death. The saddest sight in all the world is not a grave of the dead, grievous as that might be, but it is a grave of the living—humanity sepulchred while yet alive. There is no single fact concerning young manhood's life under the curses of civilization so freighted with sorrowful significance as this.

That German professor did a service to all men who recently declared that the young men of chaste life in his university were by far the best scholars; that as impurities not carried from the system tend to poison it throughout, so vital forces conserved build up the whole being and especially the brain. The fire in the furnace should drive

the ship over the waves not bring it to the water's edge. Prayer will cause a man to cease from sinning even as sin will cause a man to cease from prayer. When parents and teachers once make up their minds to help the young people by stating to them truths like these; when we older ones discover that in presence of their danger, speech is no more silver and silence golden, but speech is golden and silence would be criminal, then will ten youths be virtuous where one is now. But not because of set purpose to be base are the best beloved of Christian homes given over to wrong ways of living, but largely now, as always, it is true that lack of knowledge lies at the root of physical degeneracy.

The White Cross comes, with its pure, specific precepts, to supply just what has been lacking in the training of our youth. It appeals to all that is noblest in a young man's heart, and by his love of mother, sister, and home, pleads with him to be as pure as those who love him are; to speak no word that would bring a blush to his sister's cheek, and suffer no allusion to be made to any woman in his hearing which he would not tolerate in reference to his own mother. It points out great nature's law of equal purity and truth of life for each of the two fractions that make up the human integer. Best of all, the White Cross leads the untried heart to Christ in loyal dedication and loving service, becoming thus a part of every-day religion. Indeed the imitation of Christ has added meanings in this age, when scientific confirmation of the imperative demand for purity of personal habits gives a character so practical to the precepts of the New Testament.

"The White Cross."—Never was name more fortunate, nor purpose loftier than that indicated by this new combination of letters, happily grown already familiar to our ears. The poetry of religion and the insignia of a chivalric age here veil a meaning sometimes too rudely told. Although but seven years have passed since the White Cross movement became "a spell to conjure by" in England, it has spread to Australia, India, and America, finding everywhere a kind reception when its plans are understood. Sacred and beautiful is the mission of the White Cross. The fullness of time has come, the world is ready for it, and the twentieth century shall lift it to the sky the cross of Him we love—no longer red with tinge of war and carnage, but white with promise of manhood that bears for ever in its breast

the lily of spotless life, while, as of old, its gleaming legend still shall be: "By this sign we conquer."

The work contemplates a distinct effort to educate toward personal purity every boy or youth in Christendom.

This is the White Cross pledge:

'I promise by the help of God—

'First—To treat all women with respect, and endeavour to protect them from wrong and degradation.

'Second—To endeavour to put down all indecent language and coarse jests.

'Third—To maintain the law of purity as equally binding upon men and women.

'Fourth—To endeavour to spread these principles among my companions, and try to help my younger brothers.

'Fifth—To use all possible means to fulfill the command, "keep thyself pure."'

The principle on which this movement rests is that to be forewarned is the only way to be forearmed: that virtue based upon knowledge is safer than innocence based upon ignorance: and the recital of the creative mysteries from a mother's or a teacher's lips imparts to the child's mind such a sense of solemnity and sacredness as cannot be otherwise obtained. The girl, and even more especially the boy, who feels a confidential freedom in bringing to the home sanctuary the mysterious questions sure to be asked and answered somewhere will be likely to maintain purity of word and deed even amid youth's manifold temptations. Happy the child whose mother has his entire confidence all his life long. I have been told by many a fortunate mother that her son indignantly repelled the degradation of the common school-boy talk upon subjects he had learned to regard as sacred by reason of confidences exchanged between himself and her who bore him.

The first White Cross pledge ever offered was sent by me to a bright young fellow of sixteen, an athlete on the college campus of our university at Evanston, and a chief student in the classics. When his mother handed him the pledge on my behalf he read it carefully and said: "Well, that's what I call hard sense. This town is Evanston, and we Methodists like to call it Heavenston, but I doubt if there is a boy here eight years old who hasn't plenty of weeds sown in his heart. I'm glad the White Ribbon women propose to plant some lilies here." I was helped by those

frank words. I understood the situation better and believed more in the work.

A young minister wrote a prize essay for the work on the White Cross. He said that until ten years of age he never went from the home where he was most carefully nursed by his widowed mother. On the first day in public school he heard such language at recess as outraged his sense of purity, and rushing home he poured out his heart to the dear mother whose name stood first on his calendar of saints. But to his astonishment she turned away from him with indignation saying: "Charlie, never come to me again repeating what the boys have said, for I won't hear it." As she thus spoke it seemed to him that the hand he trusted most was roughly snatched from the helm of his life barque, and he thrust out to sea without a guide, nor did he regain the post of purity until after a storm of sin that lasted many years.

In happy contrast to this experience is that of many a White Ribbon mother who has said to me: "My boy often comes home from school saying, 'Mother, they tried to make me laugh at some of their vulgar words, but I would'nt listen to them after the way that you and I have talked,'" for the mother's gentle lips had keyed the boy's thought of things forever sacred, to the heights of holiness. But here comes in the motto: "Noblesse oblige." For all mothers are not what we could wish. The average teacher is greatly superior in character and culture to the average parent whose children are placed under her care. She knows far better what to say and how to say it. Every school house has three classes of children—those from homes celestial, terrestrial and diabolical. It is so much easier to sink than climb that in seeking an equilibrium the lowest minds spread their contagion widest: and the tendency is to keep time at the slowest step in the last battalion of "the little soldiers newly mustered into this army of temptation and of sin."

How early shall we teach? The age will vary, but be sure to let purity have the first word. The child will ask questions early: let not the coarse reply get in its work before the chaste one comes. Science is like fire; it burns away dross: tell him what science says. God's laws are all equally clean and holy: tell him of the laws of God. But in what way shall we teach? According to the truth of things. The bird in its nest, the flower on its stalk, the mineral in its crystals, all show forth one law. The sanctities of parentage might best be the keynote. As a rule no one is

reverenced and beloved by the child like the mother who bore him. Teach a little boy to revere and protect all women for her sake, and teach the little girl to shield as the "eminent jewel of her soul" the potentiality of motherhood. A noble young woman of my acquaintance, teacher in a country school, wrote me that she saw such impurity carried on before her very eyes in her little school house that she could not forbear speaking with her pupils one by one, and noticing how they gathered in groups at recess in a mysterious fashion, and so went out with them to their plays.

Some educators think that the power of hypnotism may yet play no small part in mortgaging children to a good life. A recent writer in the *Ninteenth Century* gives "instances to show the persistent efficacy of suggestions of abstinence from pernicious indulgence. The pedagogical section of the French Association for the Advancement of Science has gone so far as to pass a resolution recommending that experiments should be made on some of the most notoriously incorrigible people, with a view to determine the moral value of hypnotism in education." But the best magnet for our hearts is God, and the best force is what great Dr. Chalmers called "the expulsive power of a new affection"—even for him who is the "chief among ten thousand, altogether lovely." Less should be made of selfhood and more of otherhood in these days. The sanctities of parentage should outrank the pleasures of indulgence. Now, self is at the fore and not the wonderful child. No marriage ceremony ever includes that mystical oncomer from worlds invisible.

Most churches have dropped the word "obey" out of the marriage service. I am grateful to belong to one that did so by General Conference action in the Centennial year. Some day, I hope, the sole sense of obligation to the little lives they dared invoke by marriage ties may find expression in that service. Thus shall chastity and continence gain their most sacred meanings, and thus once more "a little child shall lead them." William T. Stead throws a flood of light on this position in his letter to the National W. C. T. U. at its last meeting. He speaks of the immense reinforcement to our cause that "science brings in its demonstration of the working of the law of heredity," and adds: "We have taught men to be brave and women to be chaste, but the child of the cowardly woman and the immoral man starts afresh at the bottom of the ladder with

its full share of the inherited cowardice of the one and the vicious propensities of the other. And then we marvel at the slowness of the progress of the race! How is it possible for progress to be more rapid when each sex is taught that it is a matter of no consequence whether or not it neutralizes in posterity the virtues of the other?"

I believe the day will come when boys, as well as girls, will play with dolls. It was thoughtlessly said that I opposed this best beloved of toys, but that was a mistake. What I did say was that the much-befrilled and befrizzled French dolls trained little girls in love of dress. A Parisian friend wrote me recently that doll babies, and not doll "grown-ups" are now the fashion there, whereof I am glad. And I did say that boys should be taught to play with dolls, because whatever developed the sense of potential fatherhood, with its sheltering strength and care, was a protection to them in the bewildered years of the first decade.

My mother began to teach in 1820 at fifteen years of age, and kept it up in the large district schools of Western New York for eleven summers and five winters. Her experience was invaluable to me when at eighteen years of age I taught my first district school on the banks of Rock river, Wisconsin. Mother had said to me an hundred times in her sententious manner, "I know all the big boys felt that they were sworn in to keep the peace because they were my secret police to make the little boys behave. I told them one by one, and confidentially, that they and I together could cause our school to be the best in all the country; the most scholarly and well behaved."

Now look over this throng. Two-thirds, if not three-fourths, of our public school teachers are women. As I have watched the last week on trains, in railroad stations and hotels, my heart has thanked God for their gentle individuality, their gracious strength and their notable good looks! No factor in the woman question evolution is more significant than that women are teaching the men that are to be. A solid respect for woman's mental powers must be the mental habit of the boys thus trained. Meanwhile there are enough men of the brain and brawn at the head of our educational system to furnish boys ideals toward which to grow. With all my heart I believe there are two motives on which a lady teacher can rely. One is a boy's love for his mother and his sisters; the other a boy's desire to please the lady who teaches him, and it is possible to establish such *esprit*

de corps that boys will not do what they would be ashamed to have her know or what she assures them would be bad example for the smaller pupils. Add to this the concept emphasized by White Cross teaching in the minds of boys both large and small, that in every woman they behold the sacred sex to which each boy's mother and sister belongs, and a great gain will have been made. The Arabs have a choice phrase that they apply to the noblest young man of the tribe, saying that he is "a brother of girls." This ideal is the true one for the teacher to set forth. "My little sister" is a lovely leaflet on this subject which teachers would do well to circulate. This White Cross work is chiefly carried on by means of literature of which the Woman's Publishing House, 161, La Salle Street, Chicago, publishes a great variety. Millions of pages have been ordered in the five years since the department of work for the promotion of social purity was organized and placed in my care

The White Cross pledge is based on the belief that you cannot in mature years get out of a character what was not built into it when the youthful nature was like "clay in the hands of the potter;" that the arrest of thought must be secured by mother, minister, and teacher, before the common talk of street and play ground has wrenched that thought away from the white line of purity and truth. Innocence may be founded on ignorance, but virtue is evermore based upon knowledge. In the presence of temptation one is a rope of sand and the other a keen Damascus blade. To be forewarned is the only way to be forearmed. A precipice lies before every boy and girl when they emerge beyond the sheltering fortress of their home, but a safe sure path leads around it; we must gently warn them of the one—we must tenderly point them to the other.

The White Cross department of the W. C. T. U. contemplates suggesting a form of pledge which shall be the same for both sexes. It is as follows:—

"I solemnly promise by the help of God to hold the law of purity as equally binding upon men and women, and to use my utmost efforts to obey the command 'Keep thyself pure,' to discountenance all course language and impurity in dress, in literature and art; to lend a helping hand alike to men and women, giving the penitent of both sexes an equal chance to reform, so far as my assistance and influence can do this."

I need hardly say that the offering of any pledge in schools should be a personal matter, not involving publicity, and that the sexes should be wholly separate in the instruction given. The affirmative teaching of purity is what we want, not the negative teaching of impurity. The pupil's life should be lifted towards the heights, not lowered to the slums. If our educational journals would have a department of the "White Cross and Healthful Habits." through which teachers could obtain help in these high duties a great impetus would be given to this reform. It has been thought that the White Cross pledge should not be offered to boys under sixteen, but surely its lessons should be much earlier taught and its literature circulated.

We send missionaries to the Fijis, but we leave the playground of our common schools practically in the hands of a pagan influence, and doom little children out of sheltered homes to the malaria of associations as harmful to them spiritually as physically the smallpox would be. We turn them out to take their chances with the rest. We know the imitative faculty of the child naturally takes hold of what is easiest imitated; that impure literature is circulated freely, and marks that are the insignia of baseness are often on the walls.

What we must have in all large schools is a guardian of the playground: a moral horticulturist whose specialty is physical ethics; an apostle of health whose gospel outranks that of head or hand, for without it the head is apt to swim, the hand to tremble, and the heart to be a cage of unclean birds.

I know a town wherein a moral horticulturalist works in the public schools. She is called the "Teacher of Gymnastics," and tells her young people the theory and practice of the physical wholesomeness that is akin to holiness. She makes common cause with them on the playground; turns their plays into potencies of grace and beauty; elevates exercise to the level of elegance; makes of bathing a bodily exercise that profiteth; drills them into devotion to doctors, dress and diet, as the best physicians; reforms their modes of motion and educates them in the idea that to be sick is to have sinned. The best that Turner and Lyng, Dr. Sargent of Harvard and the great Delsarte have given us, she teaches to little ones and older ones alike, according to their power to learn. She is the wise mother whose gospel of soap and evangel of expression gird up body and soul together. With

this good fairy of a woman I advised as to the feasibility of teaching personal purity, and she gave me to understand that, as in every other new departure, the only courage needed was that of which the Balaklava soldier told, "the courage of having done the thing." Indeed she had already begun thus teaching by privately appointing committees of the older boys and girls to report to her any markings about the school buildings that were an affront to eyes polite.

In contemplation of my present golden opportunity of speech I have written to capable teachers whose names were given me by leaders of the host, and have two sentences to quote in this connection:—

"I take it for granted that you know even to the extent of being heart-sick over it, the frightful condition of most schools in respect to impurity in language, actions and defacement of school buildings and grounds. Rural schools are usually worse than those of cities and towns—for I really believe that rural life tends to be more depraved in this respect than it is possible for the life of a busy city to become."

Another leader contrasts the condition of things in an ordinary town with one where women are on the school board and give careful attention to the condition of the school buildings in this regard. Sixteen States have now given women power to be school officers, and in the name of health and holiness let them be up and doing as house-cleaners for the commonwealth.

Finally, let us, one and all, be strong in the Lord and in the power of His might. Let us keep our hearts with all diligence, for out of the heart are the issues of life. In pioneering such a work for tempted childhood and bewildered boyhood, contradiction will follow us, perhaps, and criticisms not easy for gentle hearts to bear. But the discords and jargon of the shore are well nigh silenced to the ear of Him who hears the solemn anthem of the sea, and with eternity so near us, its waves rolling at our very feet, its breath upon our foreheads, let us not be disconcerted, knowing that if bad men curse and vilify our names, good men will defend and bless them; knowing that our good work shall gladen hearts and homes now sorrowful and dark; knowing that God is with us, and when we go forward with the patient courage He imparts, "all discords, met by harmonies, die in the large and charitable air."

Art. VIII.—TOTEMISM IN INDIA.

BY THE EDITOR.

I HAVE first to give an exposition of Totemism, and secondly to show that it existed in India, and that traces of it still exist all over the country. The first part will be all that can be given in this issue.

Until we have given our exposition, we must be satisfied with simply defining Totemsim as *a primitive phase of religious thought and of social life.* What that phase is will afterwards be seen.

The human mind observes, classifies and generalises in religious as well as in physical matters. Our systems of theology are thus made. We have thus also expositions and generalizations of Hinduism and of other religions. Thus the Rev. Dr. Robertson Smith collected a large number of facts, some from the Bible, more from customs at present prevalent among the Arabs and other Semites, and a still larger number from their ancient literature and their recorded traditions. All these facts he has arranged under certain headings, and from them he has drawn his conclusions. One of these conclusions is that Totemism prevailed at one time in Arabia and neighbouring countries. This I propose to attempt to do for India and Hinduism.

When this kind of work is done for a number of religions, it is found that very many of the recorded and classified facts are common to almost all of them. Thus generalizations are made and systems of religion are thought out, and a science of comparative religion is established, or a stage or stratum of religious thought is discovered, *e. g,* Totemism.

Again, in Hinduism, as in the old religions of Rome, Greece and Germany, there is found what Max Müller calls "a silly, senseless and savage element. Among the lowest tribes of Africa and America, we hardly find anything more hideous or revolting" says he. All thoughtful civilized men, and as far as that is concerned uncivilized men also, feel that this element asks for an explanation. Every educated Indian, if he gives any thought to the matter, has some theory as to how his 'glorious ancestors' came to believe in their stories as to the beginning of things, the origin of men and castes, of the lower animals, and of the world in general. There are also stories about the in-

famous, adulterous, and incestuous adventures of the gods, about their thievish and cruel habits, and their metamorphoses into beasts, plants and stars, and such like "silly, senseless, and savage" stories; and they all ask for explanations.

Some will say that they are purely allegorical, or, with Max Müller, that they are founded on 'a disease of language', or, with Herbert Spencer, that they are founded on a combination of short memories and very long memories, misinterpretations of nicknames, on ancestors and hero-worship and double personalities. None of these explanations are felt to be satisfactory.

When the early Christians looked at the problem from the Roman and Grecian point of view, they sometimes held with St. Augustine a form of the theory of hero-worship, that is they regarded the ancient gods as real persons, diabolical not divine. Others looked at them as distorted forms of the original revelation given to man in his state of primitive innocence. A third class of Christians accepted the explanation of the heathen rationalistic philosophers —that the ancient gods were once but mortal men. By this view these philosophers tried to evade Christian satire. Andrew Lang says that "when Christianity became powerful (in Europe) the heathen philosophers evaded its satire by making more and more use of the allegorical and non-natural system of explanation. That method has two faults: first (as Arnobius and Eusebius reminded their heathen opponents), the allegorical explanations are purely arbitrary, dependent upon the fancy of their authors, and are equally plausible and equally unsupported by evidence; secondly, there is no proof at all that, in the distant age when the myths were developed, men entertained the moral notions and physical philosophies which are supposed to be 'wrapped up' as Cicero says 'in impious fables.'"

Educated Christian and non-Christian natives of this country are continually exercising their judgment on the problem; and so also are many foreign missionaries.

Totemism is the latest theory or explanation of all this. It is founded on the basis first laid by De Brosses in 1760 in his explanation of the animal worship of the Egyptians, which he regarded as a survival among a civilized people of ideas and practices springing from the intellectual condition of savages, and actually existing among negroes. De Brosses' suggestion or explanation has been developed of

late years by Messrs. McLennan, Andrew Lang, Robertson Smith, J. G. Frazer, Taylor, and others who have, each of them, contributed to the elucidation or illustration of the theory.*

Totemism is further founded on the fact that savages and children have practically a much more extensive theory of personality than civilized men have, and that the history of thought is really the history of a process of narrowing the range and intensifying the conception of personality; so that while savages and children include all things as well as animals and plants among persons, civilized men include only human beings. Children are like savages in this respect, as may be seen from the talk carried on by them with their dolls, their cats and dogs and other objects. To the child and the savage there is no hard and fast line drawn between the human and the lower animal, or indeed between them and inanimate objects.

Savages attribute to human beings actions fit only for beasts, and to beasts actions which are properly human. The bestial and the human are interchanged and intermixed. Hence 'the silly, senseless and savage element' of which Max Müller speaks.

Another foundation principle of Totemism is the fact that the lowest savages believe in the wanderings of the soul away from its body, while it is still living, and believe that it thus lives a kind of independent life. This belief again is supposed to arise from one's experience of dreams, reveries, fainting fits, &c. The idea that the soul or life may be deposited for a longer or a shorter time in some place of security, outside the body, and especially in the hair of the head or the beard, is met with in the folk-lore of many nations. When the hair is cut off the person is believed to be weakened, if he does not die. The soul thus deposited is called one's 'double.' Others believe that this soul or 'double' is deposited in trees. Hence at the birth of their children they plant trees and tend them carefully, believing that as they

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* See McLennan's articles in the *Fortnightly Review, 1869-70*, Taylor's *Early History of Mankind*, Andrew Lang's articles on *Mythology*, *Totemism*, and *Family*, in the *Encyclopædia Britanica*, and his books on *Custom and Myth* and *Myth, Ritual, and Religion*, Clodd's *Myths and Dreams*, Frazer's *Totemism* and the *Golden Bough*. Dr. Robertson Smith's *Kinship and Marriage in Early Arabia*, and *Religion of the Semites* and his article on *Sacrifice* in *Ency. Brit.* and Risley's article on *Primitive Marriage* in *The Asiatic Quarterly* for July 1886.

flourish or fade so their children shall flourish or fade, the death of the tree implying the death of a child. A more numerous class have their souls deposited in animals. The thing, plant, or animal in which the soul is deposited is that person's 'Totem.'* If the individual thing or animal be known, then it is called his 'individual totem.' More generally the individual is not known: only the species is known. In this case every individual of the species is regarded as the totem of every member of the clan. The species is the 'clan totem'. Every member of the clan has his soul deposited in one or other or all of the individuals constituting the species, say Kangaroo. Thus a number of families or a phratry or sub-phratry (using the old Athenian term), that is, a clan, or section, or sub-section, of a tribe, has its own totem and every member of the clan bears the totem's name. Thus the man whose totem is a Kangaroo is himself called Kangaroo and his tribe The Kangaroos. Take, for example, the following table of the divisions and sub-divisions of an Australian tribe, the well-known Kamilaroi:—

Phratries.	Sub-Phratries.	Totem Clans.
Dilbi ...	Muri ... ... Kubi	Kangaroo, Opossum, Bandicot, Padimelon, Black-duck, Bream, &c.
Kupathin	Ipai ... ... Kumbo	Emu, Carpet-snake, Honey, Frog, Codfish, Black-snake, Red-Kangaroo, Walleroo, &c.

In this table the names, 'Kangaroo', 'Opossum,' &c., stand for both the clans and their totems. The man known as a member of the Clan Kangaroo looks upon the marsupial animals, Kangaroos, as sustaining a peculiar and mysterious relation to the human Kangaroos. We shall have something more to say of this table further on.

Sometimes, as among the Australian savages, the two sexes have each of them a separate totem, the males having one species of animals as their totem and the females another species as their totem. Such totems are known as 'sex totems'.

There is thus a mysterious connection established between the human and the lower animal, and indeed with the vege-

* That in which the life or soul of a town or city is deposited is its *Palladium.*

table and inanimate creation, for objects from all these are made totems. This connection secures extraordinary regard for one's totem, whether it be sex, individual, or clan. Wars have raged, not only between individuals and individuals, and between clans and clans, but also between the sexes, because of members of the one sex having killed, injured, or insulted a totem of the other sex.

Of these various totems that of the clan is the most common. It is the totem of which we shall hereafter speak unless the context indicates otherwise.

It is time now that we further define totem and Totemism. With reference to the above remarks, a totem is an object in which a man's soul, or the objects in which the clan's soul, is deposited for safety. The object may be animate or inanimate, and if animate may be plant or animal.

More commonly a totem is defined as that thing, plant or animal, with which the members of a clan connect themselves so closely and mysteriously that they call themselves by its name and regard it as having a common ancestry with themselves. Each individual member of the clan so regards each individual of the totem species; it may be the species, cow, horse, lion, or tortoise. For example, the clan whose totem is the tortoise calls itself The Tortoises, each member of the clan calls himself a Tortoise, and when he meets an actual tortoise he calls him 'father,' 'brother,' or 'cousin,' and shows him much respect. He regards the killing of one of these tortoises as the killing of a member of his clan, and he feels bound to avenge his death. A man of the Tortoise clan believes himself actually, and in no figurative sense, akin to and possessing the same mental powers, passions and appetites with the real tortoise, his totem. Besides, the Tortoise clan regard the real tortoises as most material helpers, and sympathisers, in every time of need. Man's ignorance of the real abilities of their totems, and of the abilities of the lower animals generally, on the principle of *omné ignotum pro magnifico*, leads to the belief that they are capable of superhuman actions and endowed with superhuman powers.

The cardinal idea in our first definition is here omitted altogether, simply because, although it is believed to have been present in the minds of totemistic tribes at first, it is not found as a matter of fact among them all now. It is however strong among Australian savages; so also are sex totems which are not common elsewhere. And here it may

be remarked that as people rise in civilization, various peculiarities of the system drop off. This will be seen as we proceed to define Totemism as a system or phase of religion and social life as now found among more civilized nations. Besides, Totemism is for ever in a state of flux.

Again, Totemism is that religion or society the members of which have totems and claim descent from their totems, trace kinship only through women, and are exogamous if not also endogamous, that is they always marry outside their own *gotra*, phratry or sub-phratry and they must marry within their clan. On this last point totemistic clans are most particular. Of parties belonging to the same clan and bearing the same name marrying one another, it is believed that their bones dry up, and as a result that they die; but nature is not allowed to inflict the punishment; the clan steps in and itself punishes the offending parties with death. A Tortoise must not on any account marry a Tortoise or a Kangaroo a Kangaroo, and yet he must marry within his own tribe and indeed within some particular section of it. Look at the table given above and observe that not only is a Kangaroo forbidden to marry a Kangaroo, but he is allowed to choose a wife only from the Kumbo sub-phratry, and not from the Ipai sub-phratry. There are various restrictions of this kind, exogamous and endogamous, on his choice of a wife, and like restrictions on the wife's action in choosing for herself a husband.

The system is frequently associated with female kinship and inheritance in the female line rather than in the male line; just as we find among the Nairs of South India and among Khasis of Assam in North India. In such cases the children belong to the mother's clan, not to the father's; and so also the property, whatever it may be.

Again, we have spoken of the profound respect shown to the totem. Sometimes it is seen in their avoiding to look at their totem, and at other times in not speaking of it by its proper name but by descriptive epithets instead. To it is ascribed a sacred character issuing often in the course of the clan's history in its being regarded as a god; in any way with such veneration as to prevent its being injured or eaten as ordinary food. These totems are called fathers, brothers or cousins and a tendency is early manifested towards worshipping them even while regarding them as lower animals hence " the silly, senseless, and savage" stories about gods; who were originally totem animals.

As a rule the whole species of animals, treated as a clan's totem, is regarded along with the clan as an organized whole acting with one soul, mind and will, like an army, tribe, or family held together by ties of blood relationship and common feelings of friendship and of revenge, a pattern of perfect solidarity. What we mean is illustrated by what is said of the monkeys in the Ramayan, no distinction being drawn between the men and their totem. The latter are believed to think, reason and talk as men do. A tendency early manifests itself to give them human shape in whole or in part. Thus animal gods become anthropomorphic gods, or gods partly men and partly beasts. This happens more especially when one tribe obtains the supremacy over another tribe by conquest or friendly alliance or amalgamation. Then the two totems are united to form one compound totem, or the totem of the paramount power becomes an anthropomorphic god with the totem of the conquered tribe as its attendant or vehicle, worshipped along with it, and regarded as sacred to it.

Or it may be, the conquered totems are rejected altogether. In that case, they will be looked on as fiends, demons or witches, or Jinns as the Arabs call them, just as the Hindus rejected the Asurs, and looked on them ever after as demons, though they had previously been regarded as beneficent deities, and are so still regarded by the Parsees, or if previously regarded as beneficent as all totems are by their own clans; then when rejected as gods, they are looked on as good fairies or Brownies.

The system very easily allies itself with the worship of the heavenly bodies, which are regarded as totems promoted to heaven either as anthropomorphic gods or in their original state as animals. What is meant may be seen illustrated by a look at a celestial globe.

The system also easily allies itself with nature worship, or nature worship may be only a form of Totemism, the sun, moon, lightning, earth, storm, dawn, &c., being different totems more or less promoted towards divinity. All these are animated, personified and afterwards worshipped. Only one step more is required to reach pantheism on the one hand and transmigration of souls on the other. There are also developments of the system towards sacrifice, bloody and bloodless, to which we must now refer.

The totem being regarded as practically a member of the tribe and his life being as it were bound up with that of the clansman, or rather the clansman's life deposited for security

in it, the former was bound to feed it and tend it and secure its favour; hence the offering of food to the totem was a recognised institution among the people. If the totem was graminivorous, the feeding took the form of supplying it with vegetables or grain; if a beast of prey, then it was supplied with a bloody sacrifice. In either case, if the totem was expected to help in a case of emergency, it was fed at a commensal feast or banquet. Each clan or tribe was regarded as having a common life or blood, just as a tree has common sap and a common life; each family and individual being looked upon as a branch or twig of the tree. This community of life or blood was by such a banquet manifested and strengthened. This might be on the occasion of a war proclaimed, or of a marriage solemnised, or a death commemorated, or a new person, an outlaw from another tribe, as it were initiated into the life and the mysteries of the tribe, or it might be on the occasion of funeral ceremonies, when the life, breath or soul was passing into a new phase of existence. In any of these cases the totems were fed and a communal or tribal feast held.

In order to a husband, or wife, or outlaw, being grafted into or brought inside a clan, into its life, some ceremony had to be gone through. This generally took the form of a feast of which clansmen and totems partook. The feast would be specially intended for the totem to secure its favour, and strengthen the kinship with it. Regarded as possessed of supernatural power, as the monkeys of the Ramayan were, this would be highly valued. It would therefore be well fed as the dogs of Cynopolis in Egypt were, and the monkeys at Benares are. Respect would be shown to it; it would also be consulted, its advice asked, and its protection and help prayed for.

Sometimes more than all this was thought necessary in order to secure a closer kindred and a fuller community of blood or life with and from the totem. To this end, not only was the totem fed or the food laid out before it or burnt in its presence, so that it might enjoy the smoke of the burning viands, but the material of the rite was changed, and a member of the totem species or of the clan, an animal ordinarily forbidden as food, was put in the material's place, and eaten with its blood, in order to secure greater efficiency by a closer community of that life which was supposed to concentrate in the totem's blood. Bits of it would be sent round to absent members of the clan, and not a drop of its

blood be lost. A totem was hunted, caught, killed, cut to pieces and religiously eaten. Hence the importance attached to bloody secrifices, as distinguished from offerings of fruit and grain. In all cases the food, whatever it might be, was partaken of by the totem and the kindred, feasting as much as possible together—a commensal banquet. When the totem could not be supposed to eat the food in the ordinary way with the clan, it was spread out before it, or in the case of blood, sprinkled with it, or as we have said, burnt so that it could smell it. Of course this heathen view of sacrifice was not the Biblical and God-appointed view of it; though it must be admitted that Jotham had something of the idea in his mind when he used the words of his parable;—"The wine which cheereth gods and men," not God as in our English version. Against such an idea the Psalmist (Ps. 51) protests most vehemently as inapplicable to Jehovah. The Biblical view is spiritual not carnal.

Sometimes, with the intention to secure the same community of life, votaries left their hair, nails, or it may be bits of rags with the totem. But of all means to secure the totem's supernatural help there was nothing equal to having its life coursing through the votary's veins by partaking of its blood, either directly as blood, or in the raw or 'living' flesh. Hence on very extraordinary occasions the clan drank of its blood, having in it something of the faith which led the old Hindus to believe that from every drop of Raktavija's blood a thousand giants equal in power to himself arose. To secure the same ends they gave it of their blood. Thus the holy animal which, on ordinary occasions, would on no account be injured, would on such occasions as war, death and marriage, be hunted down, killed and his blood drunk or, in the raw flesh, be devoured, so that not a particle of it be lost, or be sent round as the hunted wren is and its feathers distributed among the people, or as the skin of the St. Kilda bull, with which the islander is clothed, is divided among his fellow islanders, and eaten sacramentally.

Totemism is the first or savage stage of this ladder. It is met with, pure and simple, among the Red Indians of America, east of the Rocky Mountains and on the North West coast, and universally throughout the aborigines of Australia. It is met with from one end to the other of South America. In Africa it prevails in Senegambia in the North West, among the Bakalai on the equator, and among the Demararas and Bechuanas in Southern Africa;

and in Bengal, prominent features of it, among Santals Todas, Oraons and other aboriginal tribes, are met with at the present day as shown by Mr. Risley in his article on Primitive Marriage in the *Asiatic Quarterly*. It is certain to have flourished in ancient Egypt, and highly probable among ancient Kelts and Greeks. In reference to this last fact, it is contended that if proved for one Aryan people, it might be regarded as proved for all; since it could scarcely be developed by any one Aryan branch after their dispersion, and there is no evidence or probability that it was borrowed. One object of this paper is to consider whether evidence is not forthcoming to prove that it at one time prevailed among the Aryans of India. But we must reserve our evidence for another occasion.

Dr. Robertson Smith describes the same phase of religion and society in very general terms thus:—

Every human being, without choice on his part, but simply in virtue of his birth and up-bringing, becomes a member of what we call *natural* society. He belongs, that is, to a certain family and a certain nation, and this membership lays upon him certain social obligations and duties which he is called upon to fulfil as a matter of course and on pain of social penalties and disabilities, while at the same time it confers upon him certain social rights and advantages. In this respect the ancient and modern worlds are alike; but there is this important difference, that the tribal or national societies of the ancient world were not strictly *natural* in the modern sense of the world, for the gods had their part and place in them equally with men. The circle into which a man was borne was not simply a human society, a circle of kinsfolk and fellow citizens, but embraced also certain divine beings, the gods of the family and of the State, which to the ancient mind were as much a part of the particular community with which they stood connected as the human members of the social group. The relation between the gods of antiquity and their worshippers was expressed in the language of human relationship, and this language was not taken in a figurative sense but strict literality. If a god was spoken of as father and his worshippers as his offspring, the meaning was that his worshippers were literally of his stock, that he and they made up one natural family with reciprocal family duties to one another. . . .

Thus a man was born into a fixed relation to certain gods as surely as he was born into relation to his fellowmen; and his religion, that is the part of conduct which was determined by his relation to the gods, was simply one side of the general scheme of conduct prescribed for him by his position as a member of society. There was no separation between the spheres of religion and of ordinary life. Every social act had a reference to the gods as well as to men, for the social body was not made up of men only, but of gods and men. . . The causes must plainly have been of a general kind, operating on all parts of mankind without distinction of race and local environment; for in every region of the world, as soon as we find a nation or tribe emerging from prehistoric darkness into the light of authentic history, we find also that its religion conforms to the general type which has just been indicated:—Dr. Robertson Smith's *Religion of the Semites* p. 31. The gods in this passage were originally the totems of our text.

Art. IX.—REVIEW OF THE YEAR.*

BY THE REV. H. C. STUNTZ, CALCUTTA.

IT is a happy and profitable custom adopted by this Missionary Conference—this of taking advantage of the opportunity afforded by the closing of each year for passing in review the activities of the year, and taking stock of the great causes in which all Christian workers are interested. Such "revisal and correction," as Emerson has rightly termed it, is the method by which the wisest and best men make their past yield all its rich stores of reproof and encouragement. With the individual, reflection is the most profitable school-master, and he who does not seek its tuition at frequent intervals, or who despises its lessons, lives and dies an adult child. What is wise and profitable for the individual must be equally wise and profitable for all associations of individuals. Hence it is that we are hopeful of deriving solid benefit from such a brief review of the activities of this Conference during the period soon to close, as is possible in this hastily prepared paper, and in the ampler discussion which will doubtless follow.

I feel that we should begin our Review with a strain of praise. Between the Mizpeh of the dying year, and the Shen of the year about to open, we should set up a memorial pillar, pouring over it the oil of devout gratitude, and naming it Eben-Ezer—Hitherto the Lord has helped us. Our circle has not been broken by the hand of death. We meet to-night under no shadow of sorrow that has fallen upon us as a body during the year. Last year death was busy amongst us. He took of our best, and our hearts were saddened, and our hands hung down. And while we do not, and cannot, look upon the death of a Christian worker as a calamity, we praise God from full hearts that he has spared us the sorrow that we cannot but feel when one of our number is taken from us.

We are thankful also for the very considerable additions which have been made to our membership. We have gladly welcomed among us the Revs. Davidson, Wann and Lamb, and are glad to see the face of Mr. Jacob in our midst again. And while we have no reasonable hopes of retaining

* Read at the Calcutta Missionary Conference, 8th Dec., 1890.

Mr. Davidson, the fault is not with us, but with a certain congregation in the home-land. Mr. Wann has given us a taste of his quality in his admirable paper on "A Missionary Handbook", and we shall have no serious objection if the Committee of his Church decide to permit him to live and labor in the City of Palaces for years to come.

Our gratitude is also due for our escape from the usual annual hatchelling of criticism at the hands of crude critics who come to India to see the tigers and the Taj, and write up mission work from *shikari* information. The tempest of criticism which raged so furiously all of last year, and the year before, had about spent itself when 1890 was ushered in, and we have been allowed to go on our way during the past eleven months with not even a "canon" to molest us or to make us afraid. In fact, since the missionaries who were most bitterly accused last year of indulging in pony-carriages, and occasional tastes of jam and roast chicken, have cleared themselves of the "fowl" reproach by what lawyers call "confession and avoidance"—by acknowledging the charge, but denying its alleged significance—we have been regarded as a very exemplary lot of beings, of whom a carnally critical world is not worthy.

I. TEMPERANCE.—Considerable temperance work has been done by the Conference during the year, though no great issue has been prominently before the workers in this field of reform; and the most that could be done was to keep Government in mind of the fact that it was under definite pledges with regard to the question of Out-stills and Local-option, and thus to exert a constant educational influence upon the official, as well as the public mind. The year opened with the music of the eloquence of Canon Wilberforce still sounding in our ears. His eminently practical, and stirringly eloquent address in the Town Hall on the second day of the New Year will not soon be forgotten. The Conference, through its Secretary, formally welcomed the Canon into our midst, and took up the resolution, unanimously passed at the Town Hall meeting, calling upon Government to give practical effect to the existing law in section 84 of Act VII of 1878, under which the granting, withdrawal and witholding of licenses for the sale of intoxicating liquors may be made over to representatives of the people in Municipal bodies. This resolution the Conference spread upon its records, and forwarded it to the Government as expressive of its own desire in the premises.

In reviewing the action thus taken, it is impossible, I think, not to regret that a bolder course had not been pursued in asking out-right for local-option, independent of what is at the best a limping kind of provision for securing such an end in the few cities under Municipal control. Municipal governments control none but the large towns and cities, and not all of these; and some provision should have been asked for, it seems to me, by which the most remote Mofussil districts could protect themselves against the ravages of the traffic. The request in this bolder form might have been shelved, as indeed this one seems to have been, but memorials should aim at what is right, rather than at what is expedient. Missionary memorialists, of all others, should never ask for anything less than what ought to be done, lest they appear as advocates of measures which cannot be regarded as absolutely right between man and man. Memorials that aim at the right, as opposed to the merely expedient, will probably go into the depths of capacious official waste-baskets. But no moral question is settled until it is settled rightly, and such petitions educate both petitioner and petitioned to expect and work for a true settlement of the question in dispute. The advice of the wife of the talented anti-slavery orator, Wendell Phillips, given to her husband on the eve of his addressing a large and hostile audience, should not be lost sight of in this form of reform work. She looked him squarely in the eye and said, "Wendell, whatever you do to-night don't shilly-shally."

During the period under review we have felt it our duty to pay our respects to the four hundred-page Excise Blue-Book of the Government of India issued as an answer to all critics of that branch of Indian Administration. The Conference Memorial found out many joints in the heavy armour of this ponderous deliverance, and must have convinced its compilers that their answer was by no means unanswerable.

As a branch of the Temperance work of the year, the Conference has made a strong protest against the enaction of the Cantonment Rules which substantially rehabilitate the obnoxious Acts repealed by Act of Parliament under colour of providing simple rules for the control of cantonments. The protest was made months before the Draft Rules hardened into law, but it had no modifying effect. Government persisted in a course which practically cheats us of the

relief we would have gained had there been an honest compliance with the intention of Parliament. It does not appear that anything more could have been done than the Conference did, and now it must redouble its vigilance that no overt act of injustice to innocent females under the new Rules escapes detection and exposure, with a view to showing Parliament how its clearest mandates are set at naught by the Indian Government. Not for one moment can this Conference regard the present condition of things as satisfactory. The axe of justice must yet be laid at the root of this upas-tree of licened vice until it trembles to a final fall.

II. PREACHING IN THE SQUARES,—The common-law right of peaceable public assembly was covertly assailed during the period under review by an old enemy of aggressive Protestant Mission work who was openly defeated in a similar attempt nine years ago, by means of a Draft Municipal Bye-Law empowering the Calcutta Corporation to prohibit preaching in the public squares at their discretion. Thanks to the prompt action of our worthy Secretary, Government deferred sanctioning the objectionable bye-law, at least until the Conference had expressed its wishes in the matter, and when that expression was in their hands in the shape of a carefully considered Memorial, the bye-law to which exception was taken was omitted from those that received the sanction of His Honor the Lieutenant Governor of Bengal. In fighting this battle the Conference felt that they were contending for a right for all their brethren in India in the future. They dared not concede to any Corporation the right to prohibit peaceable preaching of the Gospel in any public place. They saw a principle at stake, and their victory has been not for themselves alone, nor for Calcutta alone; but for all workers in the Empire. The thanks of all members of the Conference are due to His Honor, Sir Steuart Bayley, for having refused to sanction so manifest an attempt to subvert the rights of the people to peaceable assembly.

This may be regarded as the year when this question was laid to rest, and no missionary who peaceably preaches Christ in any public place in India, having due respect to the rules governing such action, need hereafter fear being compelled to desist "by the *mallees* or other custodians of the squares." The public proclamation of the Gospel in Calcutta and India will hereafter, as heretofore, but here-

after more certainly, be a matter for police regulation the same as any other public gathering, but never a matter for summary suppression.

The incident serves a good purpose in illustrating the importance of vigilant watchfulness that none of the guns of the civil power be turned against the cause of truth. This one victory will repay wading through many a barren *Gazette*. By a little carelessness on our part, and on the part of other similar bodies, it would be quite possible that hasty Government action might fence up our way, and that of those who shall follow us. We know that the intentions of our Government are, in the main, good; but we have very painful evidence, that not a few individuals in the employ of Government would willingly throw all possible hindrance in the way of those who are laboring for the salvation of the people of India. If it is true that,

" They also serve "
Who only tand and wait;

It is doubly true that

"They also serve
Who always stand and watch.

III. Marriage Reform.—In no year of Indian history has there been so much interest shewn in the condition of its women, nor such strenuous efforts put forth to alleviate the misery of their lot. On the 16th of June, in this city, a victim to the iniquitous custom of baby-marriage yielded up her young life under circumstances too revolting for recital. The news of the death of poor Phulmoni Dassee had an electric effect. It fell upon the mass of pent-up European and Native public opinion as a spark falls into a magazine of powder. The explosion shook both India and England. The fires of conviction kindled by past discussions, notably those following the publication of Mr. Malabari's "Notes" in 1886, which had smoldered sullenly during the last two or three years, suddenly flamed forth. The custom had been caught red handed, and outraged public sentiment demanded that it should receive the due rewards of its bloody deeds. The unanimity of the English and Vernacular press in denouncing the custom as one fraught with gross injustice and cruelty to millions of helpless girls, and productive of irreparable injury in bequeathing mental, physical, and moral weakness to succeeding generations; and their further agreement in demanding legislative relief

from its mischievous results has been most gratifying. Only here and there have there been found newspapers that dared express sympathy with a custom so utterly at variance with the most rudimentary conceptions of right and justice. And powerful organs which had formerly ridiculed advocates of marriage reform as benevolent but Utopian fanatics trying to "hitch their wagon to a star," have been foremost in demanding that the bitter cry from the zenana shall be heard and heeded, and that legislative relief accorded at the earliest possible hour.

The influence of Mr. Malabari with the English press and general public has been a tower of strength to the cause. He 'chanced,' as we in our poor wisdom say, to be in London when the explosion occurred. The shock reached him. He saw the opportunity the facts gave him for clinching all the nails of argument and entreaty that had hitherto been driven, and he lost no time in using voice and pen to swing the English press into line for reform. The powerful pleas of the "*Times*," "*St. James Gazette*," and a host of less influential papers, stirred English sympathizers, and reacted upon the Indian press and Government. The historian of this movement, if he be a Hindu, will feel his cheeks tingle with shame that Hindu wrongs were not touched, at first, by the little fingers of Hindus; but that it was left to this intrepid Parsee and to Foreign Missionaries to do what no one of them had the conviction and the courage to do.

Strong pressure has been brought to bear upon Government to sweep away the whole congery of evils resulting from the present treatment of women, by Memorials from both religious and secular societies setting forth the physiological, humanitarian, social, and economic objections which are arrayed against the existing order of things. The prayers of the several Memorials have included the following requests, (1) that the Age of Consent be raised from the present limit to 12, 13 or 14 years; the greater number of secular memorials naming the lower age; (2) that the age at which the consummation of infant marriage-betrothals shall be permitted be the same as the age of consent; (3) that the English law providing for the forcible restitution of conjugal rights, which has been foisted bodily upon the Indian people, be immediately removed from the statute-book; (4) that existing obstacles in the way of widow re-marriage be removed; and (5) (in a few memorials of great weight) that infant betrothal shall not

be deemed binding without the consent of both parties thereto on their coming to years of discretion.

This Conference went up to Government somewhat tardily, in a memorial covering the first two points mentioned above. Their memorial has been acknowledged, and the encouraging statement made that "Government is considering the matter." The present state of the question is one of suspense. The witnesses have been examined. The advocates have made their pleas. We await the verdict. Government has before it the several Memorials reciting the most appalling facts witnessed by lady physicians in the course of their practice, and traceable to this heartless custom. It is in possession of unanswerable arguments drawn from history, science, political economy and common humanity. Whether it will again ignore all this mass of evidence, stop its ears to the cries of agony coming as it were from the pages of memorials before them, and report that it "regrets that there seems no sufficient reason for legislative action" is problematical. Some who are in a position to gauge Governmental probabilities with considerable accuracy are confident that some action will be taken. No one is so sanguine as to hope for the speedy enactment of laws covering all the points pressed upon Government in the several memorials. That there are very real difficulties in the way of making such laws, for instance, as would forbid the consummation of infant betrothals before a proper age, or provide for the voidance of that betrothal by either party on attaining years of discretion, will appear when we reflect that there is no system of registration of births in force throughout the empire by which the statements of interested persons as to the age of parties to a marriage could be verified; and that, in the Hindu mind, baby-betrothals have all the force of adult marriage-vows voluntarily assumed by the people of other countries.

In the one case, under present conditions, the most benevolent legislative intent could be thwarted by lying witnesses whose perjury could not be detected; and in the other the desired legislative relief would strike at the roots of the Hindu conception of marriage as a religious obligation. But neither of the difficulties are insuperable. The first can be overcome by wisely adapted legislation, and the second by the reflection that it is too late in the history of the world to plead religious sanctions as an apology for injustice and cruelty.

IV. EVANGELISTIC WORK.—The limited amount of direct evangelistic work in which members of this Conference are permitted to engage by stress of other duties has gone on steadily during the year. There have been not a few tokens of the continued favor of God at Lall Bazar, Beadon Square, among the Colleges, and in the more general evangelistic work carried on by the several Bengali pastors. The visible fruit of the year's work has been small, dispiritingly small, and it is humiliating to feel that the measure of our fruit in this branch of work is the probable measure of our faith; for we are told by our Lord, "according to your faith it shall be unto you." It is a reflection which should humble us before God, and send us to our knees in our closets, that in this centre of the Indian Empire, the Metropolis of the East, so few out of the comparatively large staff of missionaries are permitted to give all their energies to direct, unhindered evangelistic work, and that the fruits of their efforts are so meagre. Surely this is not according to the will of God "who will have all men to be saved, and to come to the knowledge of the truth." The fault does not lie with Him who so loved the world that he gave His Son to redeem it. The fault must lie with us. We gain nothing by ignoring facts, and we may gain much by facing this unwelcome fact of feeble evangelism in Calcutta, and asking ourselves.—Is the fault with me? Am I a burning and a shining light in this gross darkness? Am I exerting all my powers to seek and to save that which is lost?

Our attention was drawn early in the year to the very large amount of evangelistic work which is being done among us, in the very excellent paper of the Rev. W. B. Brockway, and a day of united prayer was observed by a few of the Conference. This did great good and stimulated not a few to begin more openly aggressive work in soul winning. The results would have been much more gratifying had there been a general participation on the part of all who labor here. We read that when the Spirit was poured out on the birthday of the Christian Church the waiting disciples were "of one accord in one place". They were agreed as to the urgency of their need of "the promise of the Father," and when they were so united the Spirit came in a flood-tide of power.

Mr. L. D. Wishard, International College Secretary of the Y. M. C. A., visited us in February and March, and looked into the educational institutions of the city with a view to establishing a Secretary here to work among college students

as Mr. McConaughy is already doing with so much success in Madras. At the March session the Conference formally invited him to send such a man to labor in our midst. Nothing has yet come of the effort, as Mr. Wishard is unable by correspondence, to secure a man with the rare blending of qualifications which such a work imperatively demands. Mr. McConaughy was at the head of the third largest Y. M. C. A, west of the Atlantic, if not, indeed, in the world, when Mr. Wishard broached to him his desire to have him take up the work in India. Of course such men are not to be had for the asking. They are already doing a great work. They are already reaping in whitened fields. Before they come so far away, and engage in a work so entirely new, and so beset and begirt with unique difficulties, they rightly demand that its possibilities be fully laid before them. It is probable that the right man for this important work will not be found until Mr. Wishard completes his world tour, and returns to lay the case fully before those who should hear its claims. Meantime both he and ourselves may well be much in prayer that God and the Secretaries of the Association may choose the same man, knowing that he will be the man through whom God will do a great work in our midst. Mr. Wishard is now making a tour in Northern India with a view to ascertaining if it will be in the line of duty in acceding to the request of Allahabad and Lahore for a man to put among the students of those cities.

Special efforts on evangelistic lines have been attempted in Bengal by the Baptist and the C. M. S. Societies—attempts looking toward cheapening the expense and increasing the efficiency of European evangelistic agencies, by bringing out single men on smaller salaries and having them live and mess and study together. As these young men are still engaged in learning the vernacular it is too soon to attempt any estimate of what may have been done, or to forecast the probable success of the effort. Enough time has however to demonstrate that this plan greatly cheapens the work while it does not appear that it has an unfavorable effect upon its quality. In many parts of the field, however, the impression is deepening with every year that the most effectual way of cheapening evangelistic work, while augmenting its efficiency, is in raising up a trained Native staff.

At the August meeting of the Conference a letter was read from Bishop Thoburn intimating the intended visit of the Rev. Geo. F. Pentecost D.D. to India for evangelistic

work among the Europeans, and among English educated Natives. The Conference received the word with joy and instructed the Secretary to communicate to Dr. Pentecost their hearty welcome, and assurances of their readiness to co-operate with him in such ways as he might deem best for the accomplishment of the work. Dr. Pentecost, and his English and American workers are now in our midst, and have already demonstrated that they are here with one purpose—to be used of God in saving souls and helping on all existing Christian work. The outlook is bright. A "wide and effectual door" is open before us. There are "many adversaries;" but we believe in God, and in his servants under God, for a time of wonderful refreshing from the presence of the Lord. The most hopeful field before these toilers, as it seems to human wisdom, is found among the English educated Bengalis. These have been leavened with the Gospel until the whole lump feels its mysterious influence. Hundreds are "not far from the Kingdom of God." The Spirit's power has been seen and felt in the services which Dr. Pentecost has already held with them. And there is every reason to believe that a steady, believing effort to win these thousands for our Master will be crowned with a great and lasting blessing. I cannot but express the devout hope that the chronicler whose pen shall prepare the next yearly review of this Conference may have it to record that the year 1891 was ushered in with a profound and far-reaching revival in progress among the educated natives of this city.

The year is closing. Soon its closely written pages will be sealed forever and bound into the unchangeable history of the past. Let none of us forget that we are on the battle-field, and that God is saying to every one of us by the swift recurrence of occasions like this, "The time is short." Never, since William Carey set foot in this city, nearly a century ago has a year closed more hopefully for mission work. We hear the sound of a going among the mulberry trees. We know not whose seat will be vacant when the roll is called next December. We need not know. What we do need, as we leave the dying year and turn our faces to the one whose dawn already flushes before us, is to hear and heed the solemn words of the inspired Missionary Apostle, "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Art. X.—NOTICES OF BOOKS, &c.

The Burman and His Creed, an Article in the *Fortnightly Review*, for November 1890. By Sir Lepel Griffin. London: Chapman and Hall, Ld.

SIR LEPEL GRIFFIN makes two remarks in the course of his Article on "The Burman and his Creed" in the *Fortnightly* which may be regarded as confessions, and which go far to explain the matter and the spirit of the said Article. The first is in these words:—"My knowledge of Burmah is limited in the extreme; and any remarks which I can make on the people are the superficial observations of a traveller rapidly passing through the country." The other remark is in these words:—"When charity takes the form of making other people uncomfortable, there is undoubtedly superadded a piquant flavour which doubles its purely sensual enjoyment." Put these two ideas together and you account for the astounding ignorance, spite, malice and all uncharitableness with which the Article abounds. The writer seems to take pleasure in wounding all men and especially Christians. The ignorance would be pardonable were it not that the assertions founded on it are advanced with the confidence of an expert and with a display of conceit and self-satisfaction which no expert could manifest.

As an illustration of both the ignorance of Buddhism and the spite against Christianity take the following:—In Buddhism, says he, "there is no god to be offended at, and to punish ignorance as savagely as a crime." This he plainly insinuates the Christian's God does.

Now as a matter of fact ignorance is the one thing which Buddhism punishes, and knowledge is the one thing it professes to bestow upon its votaries. The word 'Buddhism' means literally *the religion of knowledge*, and the word 'Buddha' means the *enlightened* or the *knowing one*. It has been well said that "ignorance is 'the original sin' of Buddhism, the one fault of humanity which is visited in that creed with endless punishments and future miserable forms of transmigration. All Buddhist teachers tell you that mere carnal offences are as nothing compared with this *avidya* or 'want of knowledge.'"

We need not point out how the insinuation totally misrepresents Christianity. The unfortunate thing is that it is parallelled by numbers of similar or worse passages, as

for example the following in which he succeeds in the one sentence in hitting Scotchmen and Christians; for to Sir Lepel, Calvinism and Christianity are synonymous terms. After misrepresenting the poor African savage he adds: "The hard and cruel dogmas of Calvin saddened the Scotch character for generations, and it is only of late years that a wider culture and a more generous scepticism have permitted men north of the Tweed to smile once more."

But where can malice, spite and ignorance be found misrepresenting and exaggerating to worse purpose than in the following?

How poorly do the results of Christianity show by the side even of a negative creed like Buddhism. It is loudly proclaimed by its professors to be the only saving faith, and its missionaries are sent to preach its mysterious dogmas to the uttermost parts of the earth. But on the majority of Englishmen, the most cultured and the most degraded, it exercises no influence. The mass of the working classes ignore it altogether, and the Philistine middle class, among whom it has the firmest and deepest root, do not seem under its teaching to grow less dishonest and less material.

Buddhism, a mere atheistic system of ethics, is supreme in the one country, and its authority is nowhere denied; in the other, a positive system of faith is coldly regarded or put aside. We are loud in expression of admiration for and devotion to a faith which the daily life and conduct of statesmen, priests and people alike deny; precisely as American citizens publicly assert the incomparable merits of their constitution, which each one privately allows to be a mere machine for degrading public honour and honesty, and making all State functions the vehicle for coarse and corrupt intrigue.

Here he attempts to make uncomfortable the Buddhist whom he calls an atheist, the Christian an insincere fanatic and the American a dishonest patriot. Not one, if he can help it, will escape his scalping knife. His professed object is to eulogise the Burman and his Creed. But his praise consists of left-handed compliments that tend to make its object as uncomfortable as his abuse would. Take as an example the following account of hell, or rather, as far as the Burman is concerned, his numerous hells.

The exceeding gruesomeness of the Buddhist hell would seem, at first sight to detract from the general amiability of the creed (of Buddhism) and to cause surprise that it has not had as unhappy an effect on the Burman imagination as the Calvinistic hell has produced in Scotland and elsewhere. But a little reflection will show the inherent difference in the two institutions. Salvation according to the Buddhist doctrine, being in the gift of no deity, but to be attained by the unassisted merit of each individual, there is no reason to dread a hell which personal exertion can altogether avoid. The Calvinistic hell on the other hand cannot be escaped by the exertions of

men, and virtue unaccompanied by faith is no safeguard. It awaits all those who cannot persuade themselves that they have undergone experience which they have never felt and believed doctrines which they could not understand. The Burman hell is constantly less alarming to time and less obnoxious to reasonable persons, and has a far better chance of surviving as a useful means of keeping the unruly members of the community in order, for it co-exists with the wholesome doctrine of the attainment of virtue rather than the avoidance of punishment being the aim of the religious life . . . Another point about the Buddhistic hell is that it is too extravagantly conceived to be effective as a warning to the venial and ordinary offender . . . . . The sufferings of the Buddhist hell, being bounded by a term, are in no way more terrible than those of the Catholic purgatory, while they can be altogether avoided by the practice of virtue, &c., &c.

In all this be it remembered that the Buddhist heaven and hell are alike myths to the writer, and that in his own happy phrase they are 'too extravagantly conceived' to be believed by any thoughtful mind. He might indeed have said, too monstrously conceived, to be effective for any good purpose. On the point before us the great difference between the Christian and the Buddhist is that the former may be assured of a free salvation in Christ, and millions of Christians are; while according to Buddhism, you can count on your fingers all who ever attained to salvation, and we suppose there is not a Buddhist in Burmah who has attained to it, or indeed sees any probability of his ever obtaining it. For him there remaineth only an endless going up and coming down between heaven, hell, and earth throughout all eternity, with the high probability that most of the time must be spent in one or other of the numerous hells.

As another example of Sir Lepel Griffin's ignorance, take his Buddhistic apothegm of which we may say with Graham Sandberg that if this be Burmese Buddhism then "the Burman must have fallen from the main dogma on which the main doctrinal scheme of Buddhism depends, the dogma of Gautama, that all existence, even of the best and highest kind is incurably miserable." How in the face of this fact Sir Lepel could say that Buddhism "seems fairly well to fulfil the condition of rendering the Burman life wholesome and happy ?" Why, Buddha claimed the discovery—that suffering was of the very essence of existence—as that which gave him the right to be called the Buddha.

Yet another illustration of the author's spirit, and the matter which it evokes out of his inner consciousness, is the statement—which he thinks may be made without much

fear of contradiction—that Buddhism has done more for the happiness and enfranchisement of women than any other creed, Christianity not exempted.

To contradict and refute this statement one has only to cull from Sir Lepel Griffin's own article before us, premising two things, first, that woman was in the enjoyment of as complete an enfranchisement as she now enjoys before Buddhism was born: and secondly that perfect Buddhism is seen only in the men of the yellow robe. Those who do not wear the yellow robe are really outside Buddhism. At the most they are only adherents, as Presbyterians call such in their own churches, or more properly sympathisers. The Salvation Army has such under the name of Associates. There are women who do wear the yellow robes in Burmah. They were admitted within the ranks by Buddha very much against his will, and to this day they are simply tolerated. Of them Sir Lepel Griffin says:—

In spite of the priestly dislike for women, provision has been made by Buddhism, as by Catholicism, for female ascetics and nuns, though these are far more numerous in Tibet and other Buddhist countries than in Burmah. In India where the rich and influential community of Jains represents Buddhism, modified in some important particulars by Brahmanical environment, there are many of these female ascetics, especially in the Native States of Central India, but their case is far worse than their Burman sisters. I have often seen them with linen bandages tied over their mouths to prevent the entry of any flying insect, and sweeping the ground before every step to avoid the accidental destruction of any living thing. They are expected to sit in the sun on a stone in the hottest weather, to drink dirty water and eat only refuse which ordinary beggars would refuse. The few female mendicants, I saw in Burmah, were evidently much more comfortable, and with bare shaven heads and simple dress, could hardly be distinguished from the closen shaven monks.

An amusing illustration of the alarm felt by a Buddhist at contact with women occured at Mandalay, where my wife and myself, in company with the Chief Commissioner and his secretary, were visiting the magnificent royal monastery a mile or two beyond the walls. The short tropical evening had closed in when we entered the vast hall, supported on lofty and massive pillars each of a giant teak tree, and the gloom was only partially dispelled by the light of a couple of candles carried by attending priests. We were politely received by the abbot, a genial old man, who was on most friendly terms with Sir Charles Crosthwaite, whose merry laugh and twinkling eye contained no suggestion that he abandoned interest in human affairs or was looking forward to an early retirement into Nirvana. He had indeed, when the British troops had temporarily occupied the monastery and turned the monks adrift, remained behind with a few priests to watch over the interests of the community, and making friends with the officers, had been accustomed to visit them in the mornings and beg

bottles of beer, a beverage which, however harmless, is still obnoxious to the strict regimen of Buddhism. When we left the monastery, the abbot shook hands cordially with the Chief Commissioner and myself; but when my wife in turn extended her hand, the old man hesitated, and, drawing Sir Charles Crosthwaite on one side, anxiously enquired if his guest was not a young lady. He was not acquainted with the dress of English women, the light of the candles was dim, and he had nearly committed an offence for which he would have had to undergo severe penance. The old abbot turned round politely to my wife and, putting his hands behind his back, told her that he much regretted that the rules of his order forbade him to touch the hand of a woman, but that this must not distress her, and he gave her his blessing all the same.

There is another admission which Sir Lepel makes which is most damaging to his claim that Buddhism has done more for woman than any other religion, and it is that Buddhism while providing for the education of men has left woman totally illiterate. Burmese women can neither read nor write while the men can. In these circumstances can Burmese women have true happiness or true freedom? Sir Lepel must think they can, for he would have them remain ignorant. There is another fact stated about the men which must be allowed to bear upon the subject before us. What about the men and their relation to the women? He tells us that "the husband is an indolent, pleasure-loving animal." He does little or no work; the wife slaves for him. She is most active. Again, he tells us that "he is a bully of all weaker than himself." Need we wonder that our author was a little startled at the activity of the wife? The character of the husband is directly traceable to Buddhism, for the life which it sets before all its votaries is a life of ease and beggary. All Burmese men are, as a matter of fact, trained to this life of beggary, just as all the Germans are trained to some trade or other.

There is one other fact which should not be overlooked, also admitted by our author. Divorce is ridiculously easy. Sex against sex, and the easier the divorce, the worse for the female sex as a rule.

With all these facts before him it would, to say the least, be more prudent in the eulogist of Buddhism and the slanderer of Christianity, to have remained discreetly silent on Buddhism's treatment of woman.

We leave to the contempt they deserve Sir Lepel Griffin's assertions that the late Bishop of Rangoon made converts at Rs. 20 ahead; but "that the Burman is curiously indifferent to money and the missionaries have not so far been able to offer

a price at which he is content to jeopardise his future happiness;" that is, in the choice language of this defamer of his fathers' religion, to become a Christian. We do not wonder that this man helped to bring the British government into disrepute among nobles and simples, and among Hindus, Muhammadans and Christians. He was the evil genius who set Holkar against the missionaries a few years ago; and immediately thereafter tried to set the Americans and the English by the ears.

Modern Discoveries on the site of ancient Ephesus. By the late J. T. Wood, F. S. A. The Religious Tract Society. 1890.

This is the fourteenth of the "By-paths of Bible Knowledge," and it differs very materially from the other volumes of the series. It consists of an account of the painstaking, persevering and often disappointing labours of Mr. Wood, extending over many years at an expense of £16,000, in search of the site of the great temple of Artemis or Diana, and then of its size and the style of its adornment and so on. This occupies two-thirds of the whole volume. The minute details of this part are dry enough, but then the subject is of intense interest, alike to the Christian who delights to follow the footsteps of the apostle Paul and his associate Luke, the beloved physician, whose tomb was also discovered not far from the temple. Inscriptions, remains of Churches (including that dedicated to the Seven Sleepers of Ephesus), and coins of interest were brought to light in course of the search for the temple. But the book, as a whole, is rather disappointing, and so also is the temple itself, considering that it was regarded as one of the 'seven wonders of the world.' The enthusiasm of Mr. Wood himself is one the most interesting features of the book, including the chapter of anecdotes and incidents connected with the excavations. There are scattered over the volume a number of illustrations of value.

Early Bible Songs, with introduction on the nature and spirit of Hebrew Song: By A. H. Drysdale, M. A. The Religious Tract Society, 1890.

This is volume fifteenth of the same series, and to the ordinary reader it is of much greater interest and spiritual profit. The introduction, devoted to a discussion of the source, structure, forms, accompaniments, spirit and purpose

of Hebrew Song is of much value. It has hitherto been a desideratum in Biblical literature. The songs dwelt upon at some length are the songs of Moses at the Red Sea, the Deuterononic song or farewell song of Moses, the song of Deborah, the song of Hannah, David's evensong and the four secular songs known as the songs of the sword (Gen. iv. 23,24), the well (Numbers xxi, 17, 18), the war-flame (Numbers, xxi, 27-30) and the bow (2 Sam, i, 17-27). While we have here criticism of a high order, and historical and other aids to a true understanding of Scripture, all is subordinated to vivifying the spiritual ideas of the songs. There is poetry of no mean order in Mr. Drysdale's thought and language, though, like his original, not formal rhyme or metre. The book is profitable and pleasant reading. It is a worthy companion to the learned, and valuable volumes which have preceded it.

The Principal Nations of India.—With 55 Illustrations Madras: The C. V. E. S. 1890. pp. 160. Price four annas.

In the short space of 160 pages we have a brief but popular and instructive account of as many as forty-four different peoples, natives of India; facts, figures, and anecdotes, interestingly mixed together, with specimens of their language in their own characters, and very useful illustrations in great abundance and all for the small price of four annas. The book would be a suitable and highly valued prize to many a boy and girl. Directly and indirectly it teaches many a much-needed lesson.

Anglo-Indian Worthies.—By Henry Morris, (Madras C. S. Retired). Madras: The C. V. E. S., 1890. Price four annas, pp. 160.

Like the Hindu sacred thread, this is a three times three cable or cord, but from which the owner will receive much greater benefit than from the Brahmanic cord. The Worthies are Sir Thomas Munro, Sir John Malcolm, Lord Metcalfe, Hon. Mountstuart Elphinstone, Hon. James Thomason, Sir Henry Lawrence, Sir James Outram, Sir Donald McLeod and Sir Bartle Frere, men of whom any country might well be proud. The sketches properly commence with the friend of the ryot and end with the friend of the Prince. Between these you have the diplomatist, the scholar,

the liberator of the press, the Christian gentleman, the man of duty, the Bayard of India and the friend of the people, and all is written in a clear, simple, and forcible language without any affectation of eloquence or rhetoric. In manner and matter the book is one that is fitted to do good to the young man who reads it carefully and studies the characters and lives here described.

Burning Mountains, Earthquakes, and other Wonders of Nature. Madras: The C. V. E. S., 1890. 44 pp. Price one anna.

This is a worthy member of Dr. Murdoch's Anna Library and is fitted to remove many a superstition as to these wonders of nature on which some myths are founded in the old Hindu Shastras, as well as in the ancient writings of other nations. A reading of this little book is sure to sweep away many of these injurious cobwebs which darken many a soul.

The Queen Empress of India and her Family. 40 quarto pp. Price three annas.

Pictures of English Home Life. 80 small Octavo pages. Price two annas.

Duty to a wife and *Early Marriage.* 12 pp. Price one pice each.

These four bookletts our Zenana missionaries should secure, the first two to interest th e ladies of the houses they visit by the pictures and to found instructive conversations on the text. The first of them costs only three annas and the second only two annas. The remaining ones are only a pice each, and more fitted for the house-holder himself. They should open the Babu's eyes to his duties and responsibilies.

We have before us two other publications in English from the Madras C. V. E. S. entitled respectivly *Christianity explained to a Hindu; or Christianity and Hinduism Contrasted;* and *The Responsibilities of Students.*

The first of these is an excellent addition to Dr. Murdoch's valuable papers on Indian Reform, and the other which is a lecture by Mr. N. G. Chandavarkar of Bombay, is the first of a series of Papers for Indian students. They are both good papers which we hope will have an extensive circulation.

We hope our readers will help to get these most useful and cheap books into extensive circulation, as they are thoroughly Christian and evangelistic.

We have before us a twopenny tract by the Rev. James Kennedy which is written with great power and logical acumen. We have no doubt the reading of it has strengthened many a weak Christian; yet we fear that on other minds it would have the very opposite effect, that is, it would strengthen a tendency to pessimism, or a belief that there is no God, or if there is that he is a devil. Of course a healthy mind would, under the influence of the tonic supplied, awake from such a night-mare. We like the tract but we would not distribute it broadcast.

We have a tract or rather pamphlet on "*India's Opium Revenue: What it is and how it should be dealtwith.*" By Joseph G. Alexander, Secretary of the Society for the Suppression of the Opium Trade. It was accompanied by a four page tract by Dr. Morison, Medical Missionary, Rampore Beauleah, and another letter from the Rev. W. B. Phillips of Berhampore, on the increasing use of opium in Bengal.

These documents call loudly for prompt action in the interests of the thousands who are perishing every year from the use of opium all over the country, especially in Bengal. Orissa, Assam and Burmah. Ten years ago we complained that the public conscience was dead to the frightfully demoralizing effects of opium all around us here in Bengal. This we did after having personally visited many of the opium dens of Calcutta. We are glad to find that the Socety for the Suppression of the Opium Trade has taken up in right earnest the consumption of the drug in India, with the view of arresting the progress of the plague.

We thank the Columbian Press, Satara, for the beautiful coloured cards and illustrated hand-bills recieved from it. They would do credit to the best presses in England or America. But being all in Mahrata we can say nothing of their subject-matter. As regards beauty and neatness we can heartily recommend them.

ART. XI.—NOTES AND INTELLIGENCE.

1. THE INDIA SUNDAY SCHOOL UNION.—The Annual Meeting of the India S. S. Union, held at Union Chapel, Calcutta, December 17th-18th was one of great cheer, and we hope that the coming year will indicate progress

along all the lines of its important work. The following officers were elected :—

President.—Rev. T. J. SCOTT, D. D., Barielly.
Vice-Presidents.— { Rev. DANIEL JONES, Agra. Rev. J. J. LUCAS, D. D., Allahabad.
General Secretary.—DR. JAS. L. PHILLIPS, Calcutta.
Recording Secretary.—Rev. W. G. BROCKWAY, Calcutta.
Treasurer.—Rev. W. H. HART, Calcutta.

Committee.

Rev. J. BROWN, (*Convener*) Calcutta.
Rev. H. C. STUNTZ, M. A. ,,
Rev. R B. WANN, B. D. ,,
Rev. J. W. HALL, ,,
Rev. K. S. MACDONALD, D. D. ,,
K. C. BANURJEI, ESQ., M. A., B. L., Calcutta.
Rev. T. C. CHATTERJEA, Calcutta.
Rev. J. LAMB, B. D. ,,
Rev. F. W. WARNE, B. D. ,,
A. E. HARRISS, ESQ. ,,
Rev. WM. CAREY, Burrisaul.
B. AITKEN ESQ., Calcutta.

Arrangements were made for issuing a monthly Sunday School Journal, and "*Lesson Lights*" of the Bengal S. S. Union will be incorporated in the new magazine. The prompt action of the British Sunday School Union in providing a General Secretary who comes to devote his whole time to Sunday school extension in India was gratefully acknowledged, and plans for his first year's campai n discussed. As never before India presented an open door for Sunday School work, we hope that not missionaries only but other Christians, native and foreign, in all parts of the land will cheerfully embrace the opportunities afforded them for reaching and teaching the children and youth of this great Empire. Let us pray and plan for large success.

2. HOW THE FOREST FELL :—When the Editor of this Review was a little boy the most prominent object seen from his Highland home was an immense dark, dense forest of pine trees, covering almost the whole of the opposite and sunless side of the narrow valley with its everlasting sombre foliage. So dark and dense was it that scarcely a blade of grass or a tiny shrub grew throughout its entire length and breadth. Thus it continued to spread, as far as he could

remember, a kind of funereal pall upon the scenery. As he grew up towards manhood, sentence had been passed that the forest was to be cut down. For many days, thereafter, and indeed for many months and years, men were continually engaged in felling trees here and there all over the forest. Yet to a casual observer and superficial visitor, and indeed to many a worker in the forest, little or no impression seemed to be made in cutting down the forest as a whole. To a passer by on the sunny side of the valley, all the efforts hitherto put forth appeared a failure, but to one who walked carefully through the forest and made observations of his own, and instituted enquiries of those who really knew what was being done, the thought would occur that the forest's power of resistance to the storm had been greatly impaired, that it no longer stood as one tree, as at one time it did: and that in fact it had not now the solidarity or the strength it once had. So it proved; for one night a storm blew and raged round the forest—a storm which it at one time would have laughed to scorn, and which indeed would have made no impression upon it; but next morning as the sun rose and reflected back upon the forest, we were all astounded to see that not a tree was standing. The mightiest giant in the forest, as well as the weakest, was made to lick the dust—fallen to rise no more; and the place where it stood knows it no longer. Much of it is now under regular cultivation So shall it be with Hinduism, when the breath of the Lord has passed over it. The Missionaries are at present only felling a tree here and a tree there, and to the outsider making but little or no impression; but they are destroying as a matter of fact its continuity, weakening its power of resistance and undermining its solidarity, and soon by the breath of the Lord the whole will tumble over as that forest did in one night. May God hasten it in His own time.

3. Worship of ancestors:—Some regard this form of worship, that is the worship of the *Pitris* or Ancestors, as the very foundation of Hinduism, though it is not so very prominent as in China. There has been a warm discussion going on there among missionaries as to how to treat it. At the great Conference of 480 Protestant Missionaries lately held at Shanghai, a Dr. Martin read a paper in which he suggested that native customs, including Ancestral Worship, might be condoned in their converts. The Rev. J. Hudson Taylor strongly condemned the conclusion arrived

at in Dr. Martin's paper and asked all the members, who were of his opinion, to protest against those conclusions by standing up. The Conference rose almost to a man. Great excitement followed, a special sederunt was held over the question. It ended in a resolution not to include the paper in the printed proceedings of the Conference. In answer to the question "Would the Lord Jesus have condoned it?" Mr. G. King writes as follows:—

Dr. Martin in his essay urging the toleration of ancestral worship refers pathetically to "enquirers turning back when they find that in marriage . . . . they are required to renounce the sacred privilege of presenting their brides to their ancestors in the family temple." Would the LORD JESUS have looked complacently at a proselyte who availed himself of a like privilege? Or would He have considered "a pecuniary interest in lands connected with the temple of ancestors," an argument for the neophyte paying periodical visits to, and performing customary rites in, such a temple, so as to retain the said "pecuniary interest?"

There never existed a nation with more stringent laws to enforce reverence to parents than the Jewish. He that "set light by father or mother" was accursed. "The cursing of parents, that is, not only the imprecation of evil on them, but probably also all rude and reproachful language (reviling) towards them, was punished with death; as likewise was the striking of them." (Horne). The very position of the Fifth Commandment, coming next after those relating to GOD's worship, and its being "the first commandment with promise," raised filial reverence to the highest place of importance among human duties, taking precedence of the duty of subjects to rulers, which the Chinese place above it. But, highly honored as parents were among the Jews, neither during life, nor after death, could any reverence or worship be paid to them akin to that paid to GOD. They rightly felt that the prohibition of "worship" (i.e. religious prostrations, etc.) before man, was a necessary corollary of the command. "Thou shalt worship the LORD thy GOD, and Him only shalt thou serve." Peter's action was only typical of what any of his countrymen would have done in like circumstances [Acts x. 25, 26]. Their sharply defined distinction between the mere obeisance of respect, even though it included "falling down before" the one honored, and that expressing religious homage, is specially noticeable. The former was freely allowed: the latter immediately and sternly refused. The Chinese worship of ancestors is no mere respect, but true religious homage to superior beings, expressing deprecation of their anger, and desire for their protection.

Like all sons of Adam in their conscious helplessness, the Jews rejoiced to feel themselves under the loving care of hands stronger than their own. But their whole trust and confidence in the powers unseen was in GOD, and in Him alone; their sole accountability to Him also. No ancestors, as angels, divided with Him their trust, and to none such did they hold themselves responsible. They did not talk the uncriptural sentimentalism of "The Gates Ajar," and other present day fancies, wherein dead saints are credited with guardianship over the living. "Ask what I shall do for thee *before* I

shall be taken from thee," said the great prophet to his beloved disciple, plainly implying that he expected no opportunity of doing aught for him afterwards. God had indeed entrusted the care of his people not to ancestors, but to "ministering spirits, sent forth to minister to them that shall inherit salvation," and to His angels GOD gave charge over His own, to keep them in all their ways. But no worship might be paid to them on that account, and they rejected the slightest attempts to render them such reverence with holy horror. [Rev. xxii. 8, 9.]

The stringent prohibition of all (pretended) intercourse with the dead [Deut. xvii, Lev. xx] was in itself sufficient to ensure that pious Israelites would not countenance the worship of dead men, whether ancestors or deified heroes, in any form. Reverencing their memory was an entirely different thing, and was shewn in care of tombs, &c., as generally in Christian countries now. That "the memory of the just should be blessed" was the God-taught way of honoring the worthy dead; while "the name of the wicked being forgotten" was the divinely appointed punishment for evildoers. The Confucian system of ancestral worship and so-called filial reverence has, on the contrary, utterly confused the ideas of right and wrong; and equal honors are paid to the profligate and worthless opium sot and gambler, as to the upright and virtuous.

The worship of Baal-peor was abominably licentious, and abhorred by the devout worshippers of the pure and holy Jehovah; and the worship of the dead was coupled with it as equally objectionable. "They joined themselves to Baal-peor, ate the sacrifices of the dead," says the Psalmist [Ps. cvi, 28]. Isaiah maintained the protest against the pretended mediums who "chirped," and muttered their ventriloquistic answers to enquirers. "Should not a people seek unto their GOD? On behalf of the living should they seek unto the dead?" And although, during the long period when no inspired teacher prophesied, the corruptions seem to have temporarily crept in of intercession for the dead (2 Macc. xii-43-45) the rigid prohibition of all creature worship was inflexibly maintained. The Romans might, as Virgil records, "offer warm frothy bowls of milk and sacred blood" as they "laid the spirit in his grave"; but the Jews kept to their simple and solemn funeral rites, unmixed with a deifying of the dead. We are shut up to the inference that the LORD JESUS would never have looked with complacency on worship and sacrifices to dead men be they whomsoever they may. Ergo, that He could not have condoned ancestral worship, but would have reminded enquirers who were hindered by such paltry obstacles as the inability of "presenting their brides before" strips of board inscribed with the names of their deceased ancestors, or the fear of losing a "pecuniary interest" in ancestral temple lands, that "strait is the gate and narrow is the gate and narrow is the way that leadeth unto life", that "a man is nothing profited, if he gain the whole world, and lose his own soul", that "he that loveth father or mother more than" his Saviour "is not worthy" of Him. (Also see Luke xiv-26).

However we whitewash the Chinese worship of deceased ancestors, the essential part of it is the recognition of their disembodied spirits as ruling for good or evil in the concerns of the living, and as worthy of all the honors the Chinese associate with deity: prayer, thanksgiving, prostration, incense, candles, temples, sacrifices. Those

who would persuade themselves that ancestral worship is non-idolatrous are shut up to the *reductio ad absurdum* that Chinese idolatry is also non-idolatrous, the rites observed before deceased ancestors and idols only differing in the greater reverence paid to the former.

Not filial reverence, but unrefined selfishness is the motive underlying the ancestral worship of the overwhelming majority—the sprat is thrown to catch the whale in the same approved manner as in all their ventures for gain, and an ancestor who could be demonstrated to be without power or will to enrich and ennoble his descendents would not long be reverenced.

Concessions to heathen superstition will not prove a "stooping to conquer," but to fail. Jews consulted teraphim, but the Jewish Christian church did not wink at the practice. Romans honored *penates*, but Latin Christians unhesitatingly abandoned them. Socrates and the Greeks had great faith in the guardianship of *daimonia* but Paul warns the Greek Christians that they are the rivals and foes of GOD. Let us keep open the door of the Kingdom, but GOD forbid that we should demolish the whole gateway in the hope that crowds will press in. There is the awful danger that to those who thus crowd in, the KING will say, "Friend, how camest thou in hither not having on a wedding garment?"

The *London and China Express* in a leader on the Shanghai Conference remarks on the Ancestral Worship incident thus—

There seems fair reason to believe that, about two centuries ago Christianity had a chance of getting as good a hold as Buddhism in China. But this very question of the Worship of Ancestors upset the cart. The Jesuit missionaries were for tolerating and incorporating it in the great conglomerate; the Dominicans were bitterly opposed, and the question was referred to Rome for solution. The Pontiff at the time regnant declared against the proposal; the triumphant sect posted copies of his bull on the walls of Peking; and there broke out forthwith the great persecution which wrought havoc with the native church.

4. *Intention in the Sacrament:*—The *Epiphany*, the organ of the Oxford Mission, Calcutta, in answer to the organ of the "New Dispensation," formally states in its issue of December 11th, the doctrine of the Church of England as to Church membership. In the course of that statement it says—

The Church is spoken of in the Bible as one great family. There is only one means of entering a family as a true and actual member of it, and that is by being *born* into it. JESUS CHRIST signified this when He said to Nicodemus, "Ye must be born again." And this New Birth, he went on to explain must be by "water and the Spirit," that is to say, as is abundantly explained elsewhere in the Bible, by Baptism. The significance of Baptism is then this: it is the means by

which man becomes possessed of that spiritual life which makes him a member of a Spiritual Family, which is the Church of GOD.

This is simple and clear. No one who is not baptised is born again, and we all know that none but those who are born again can enter heaven. Along side with that doctrine place the following from another contemporary :—

The whole structure of the Latin Church and the salvation of its members depend upon the sacraments and their due administration. Without the sacrament of Orders there is no priesthood, and no gift of supernatural powers; without that of baptism there is no membership in the Church Militant, and no salvation; without that of confirmation there is no perfected Christian; without that of penitence, sins, save in rare cases of perfect contrition, are unforgiven; without that of the Eucharist the most efficient means of grace are lost; without that of matrimony marriage is but concubinage. If, therefore, anything in the whole range of Catholic doctrine and practice should be unquestioned and unquestionable, it is the validity of the administraton of the sacraments on which the very existence of the Church is founded. Yet it is a curious result of the labors of the schoolmen and theologians, who have built up the vast and intricate structure of modern Catholic belief, that no priest or prelate can be certain that he enjoys the power of the keys, or even that he is capable of holding his position, and no member of the laity can feel assured that any sacrament which he receives is validly administered even if the officiating priest is canonically capable of his functions. This has arisen from the necessity which the Church has experienced of formulating the doctrine that, in addition to the material and form of the sacrament, the "intention" of the ministrant to perfect it is requisite to its supernatural efficacy.

The Church had to decide this question and it has decided it in the most formal manner by General Œcumenical Council (concluding that of Trent) and by Popes *ex-cathedra*, with the result that the validity of each sacrament (matrimony alone exempted, which is made to depend on the intention of the bride and groom) is made to depend absolutely on the *intention* of the *ministrant*. Now without laying stress on that scandalous and blasphemous administation of Mass at Oxford only the other day,* history tells us how scandalously ignorant and immoral

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* Fifteen or sixteen undergraduates, it seems, set out in masquerading costume. The leader, we are told, was dressed as a bishop with mitre and crosier; there were a nun and two acolytes with censers and incense, others in surplices or gowns. In the procession were carried a cup containing whisky, and a waiter with biscuits covered with a white cloth. The masqueraders went the round of the college, battering open oaks and doors and forcing their way into the bed-rooms of several freshmen. High Mass, as it was called, was then celebrated, and the victims were forced to partake of the elements (the whisky and biscuit), the sacramental form of administration being used. Some of the party afterwards went to another

many of the priests were in the Dark Ages and even down to Reformation times.

There have been from Judas Iscariot and Simon Magas numbers of reckless, careless, and perverse nominal Christians and priests whose ministrations have been void through ignorance and indolence, if not through malice and infidelity, and bishops whose worldliness rendered the performance of their office a mere perfunctory duty. . . . Of the myriads whose baptism has been invalid (from one cause or another) great numbers have unquestionably entered the Church, although by their invalid baptism incapacitated from ordination : and to these have to be added those whose ordination by careless bishops has been defective. Any of these who have reached the episcopal rank have been incapable of conferring valid ordination ; and that to whom they have administered the sacrament of orders have not been really priests. It is therefore uncertain to-day whether any priest is really a priest; and it is among the possibilities that from the Pope down there is not one who is actually in Orders and in possession of the supernatural powers which he claims to exercise. No man can tell whether the whole organisation of the Church may not be fatally irregular, and whether there has been for centuries a real successor to St. Peter. It is, therefore, a fair subject for speculation whether by this time the Church has not extinguished itself. . . . . All this shows that the Church admits the consequences of the position taken at Trent, but is unable to devise a remedy. . . .An illustration of the imbecility of man when he attempts to control the infinite and arrogates to himself a portion of God's power without sharing God's omniscience.

God, in His mercy prevent the Church of England from falling into such a snare; but our Oxford Mission brethern are doing all in their power to lead her to such a catastrophe. We repudiate their expositions of John iii. 5, and the definition and description given by the *Epiphany* in the article already quoted concerning non-Conformists: Here are its words—

The point to be emphasized is that non-Conformists and Churchmen alike regard all baptised persons as members of the one Church of Christ. Churchmen believe that the non-Conformists sacrifice many spiritual privileges through holding aloof from the main body of the Church ; non-Conformists think they *gain* many spiritual advantages by so doing, but both alike consider that the rite of

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undergraduate's room and stripped him and carried him out into the middle of the quadrangle, where they left him nude and shivering in the frosty night atmosphere. He appealed to the authorities and gave up the name of his assailants. As a result two men were expelled, two rusticated and several others "gated" for one or two terms, but the charge of blasphemy was not deemed proven on the evidence tendered. The informers came worst out of the row, and feeling has run so high that the college has been in a state of siege ever since, the informers and the supporters keeping armed watch against an attack and parading with loaded revolvers, sword-sticks, and bludgeons. The whole story, if it be not grossly exaggerated, is a most disgraceful one, and reflects very gravely on the government of the College.

baptism, seriously and solemnly performed in accordance with Christ's command, sets an immeasurable gulf between Christian and heathen, between the outside world and the Church of Christ. In answer to our contemporary's final question, do we include Unitarians among non-Conformists, we answer simply that whoever does not 'conform to the rules of the Church is a non-Conformist.'

It is absurd to say, as *Epiphany* says, that all who do not conform to the rules of the Church are Non-conformists. Are Hindus, Muhammadans, Jews, Non-conformists? To "the rules" of what Church? Were the Waldenses, Albigenses, Hussites, Non-conformists? Are the Greeks, Armenians Syrians, Copts, Non-conformists? What Church? we also ask. Church of England? If so then Scotchmen, Indians, Americans, cannot, with any propriety, be called Non-conformists. English Episcopalians are Non-conformists in Scotland, Moscow, Athens and Rome.

Again, those whom *Epiphany* calls 'non-Conformists' (observe our contemporary's use of the capital on the analogy of *Christian* and *non-Christian*) do not regard all baptised persons as members of "the one Church of Christ." They believe that many are baptised who never were members of the one Church of Christ, and they believe, on the other hand, that many of those who are not baptised are members of the one Church of Christ, such as Quakers and Salvation Army people, and others who after their conversion have had no opportunity to be baptised, and others who did not know that baptism was required of them. The one Church of Christ is "the Church invisble", consisting of the 'militant' on earth and the 'glorified' in heaven. Of it only the truly converted are members. Of the various sections of 'the Church visible', various conditions of membership are required. Very few indeed are satisfied with baptism as the sole condition. We are aware that the Church of England as established by law requires no more. Hence it has been authoritatively ruled that Huxley, an out-and-out professed atheist, is a member. Non-conformists do not look on Court of membership in that light.

5. High and District Courts on minor converts:— In our issue for July last we gave a full account of the decision of the Allahabad High Court on a minor convert. Here is another decision founded on it and given in that of the District Magistrate:—

In the month of April a young man of 16 or 17 years of age, Rabi Shunkar, came from Gwalior to Allahabad with the purpose of becom-

ing a Christian. He was received into the house of Mr. M. Das, a preacher of the A. P. Mission at Katra. His adopted mother followed him and by dint of force and persuasion took him back to Gwalior. In July he returned to Allahabad more firmly resolved than ever to become a Christian. Again his mother followed him and this time with the aid of a party of Hindus carried him off by force to the city. He was beaten and every effort made to induce him to recant, but in vain. He seized his first chance to escape and returned to the house of Mr. M. Das. The adopted mother entered a suit against Mr. M. Das to the effect that he was preventing her son from returning to her and asking the Judge to declare her the legal guardian. After a patient investigation and hearing Counsel at great length the Judge, Mr. F. Elliot, decided that while the adopted mother was the legal guardian, yet he saw no reason to pass any order in the case, and that the boy was at liberty to go where he liked. This decision was governed by the recent ruling of the N. W. P. High Court in a similar case. As the High Court ruling was constantly referred to by Counsel and Judge, we advise our missionary readers to get a copy of the N. W. P. Law Report of June 1890 (or the *Indian Evangelical Review* for July 1890), in which the judgment of the High Court is given at length. The study of that judgment may guide as to the expediency in any given case of baptizing a minor. Cases of this kind are becoming quite frequent, and it is well for missionaries to be posted as to how far the law will sustain them in giving refuge to or baptizing minors. In a sentence, we may say that if the minor convert has acted freely and intelligently, and appears to the court able to take care of himself or make his own living in any way, he will not be forced to return to his legal guardian. The court will simply hold its hand and refuse to interfere.

Another case was decided in the District Magistrate's Court at Furreedpore on the same lines, even though the subordinate officers of the police had most unmistakeably pronounced against the missionary and had him arrested on the two charges of kidnapping and wrongful confinement. The police seems to have acted in a very reprehensible manner also in connection with another case in Bankura, Burdwan District, in connection with the Wesleyan Mission, where the mob made a most determined assault on the missionaries and burnt to the ground their school house.

We are glad to learn that the Madras students have had the good sense to allow a learned and independent Brahman among them, "liberty of conscience" which ought to be regarded as the birth-right of every free man.

6. CONSENT NOT NECESSARY TO A HINDU MARRIAGE :— The following case has just been decided in Madras :—

The Hon'ble Justices Mutaswamy Iyer and Shephard delivered judgment on Tuesday last in a marriage suit in Vincatacharlu claiming the guardianship of his minor wife and a decree restraining her father from remarrying her to another, particulars whereof have

already been published. Their Lordships reversed the decree of the District Judge and restored the District Munsiff's decree, holding that a Hindoo marriage was unquestionably a religious ceremony, and the only sacrament prescribed for woman. It was not a mere contract wherein a consenting mind was indispensable. The person married might be a minor or even of unsound mind, yet if the marriage rite was duly solemnised there was a valid marriage. When the mother of a girl acting as her natural guardian, in view of her welfare, without fraud or force, gave away the girl in marriage, and the marriage rite was duly solemnised, the marriage could not be set aside. Their Lordships reviewed the Hindoo law on the question, and referred to several decided cases, applying the principles enunciated to the present case. Their Lordships thought the District Judge wrong in cancelling the marriage on the ground that the mother had falsely stated she had the father's permission, and thereby committed fraud on him The Judge acted probably on the policy of Lord Hardwicke's Act. The officiating Brahman under the Hindoo law was hired for the occasion, and was not a person clothed with statutory authority exerciseable subject to the guardian's consent. No analogy could be drawn between the English statute and the Hindoo law. The District Munsiff found that the mother acted *bonâ fide* in her daughter's interest as her natural guardian, desiring to provide her with a suitable husband.

In Calcutta we had a practical illustration of this fact. A young Hindu lady, seventeen years of age, and of noble parentage, well-educated and intelligent, was utterly opposed to marriage. Her friends were however determined that she should be married before she was eighteen, when she would be her own mistress. On legal advice being taken, it was found that people might force their way into the house with a bridegroom, perform the marriage ceremony over her, not only without her consent but against her protest, and the marriage be quite legal, even though the groom's party be punished for criminal trespass and assault. And so it turned out, the girl was married against her will, and the marriage is quite legal. It is questionable whether the mother gave her consent; she always said she would not give it; and the father did not and would not. Married however the girl is according to Hindu law as administered by Her Majesty's judges.

7. Dr. Martineau is the Brahmo's highest authority against orthodox Christianity and is continually paraded by the Sadharanites. Yet in his teaching he sides clearly with the *New Dispensation* as against the Sadharanites. For example, he unmistakeably holds that the personal religion of Jesus realises the true relation between man and God. Jesus was the best guide in divine things that the

world has ever seen. He was the Revealer of the Father. In every soul there is a capacity to see God, to get into His immediate presence, but it is only on seeing the holiness of another that we become conscious of this and of God speaking to us. This consciousness of the divine in another is God's Revelation to us. That other, above all others, is Jesus. Dr. Martineau distinguishes between natural and revealed religion. The latter is immediate knowledge of God. It is personal and must be born anew in every mind. Here are his words :—"The secret of God is with the pure in heart, taken one by one. As many minds as there are that know him at first hand, so many revealing acts have there been, and as many as know him only at second hand are strangers to Revelation; they may hold, or think they hold, what has been revealed to another; but in passing through media to them it has become natural religion." He contends that there must always be a divine initiate. But a mind in communion with God inspires others. This he holds Jesus has pre-eminently done. Such a mind (using his own words) "flinging a warm breath on the inward oracles hid in invisible ink, it renders them articulate and dazzling as the handwriting on the wall . . . . The divine Seer does not convey over to you his revelation but qualifies you to receive your own."

In admitting so much Dr. Martineau admits the usefulness and value of a Mediator in the form of a Revealer, and he allows that Jesus is *par excellence* the Revealer. In doing this he undermines the Brahmo's citadel in the Christian controversy. As to Dr. Martineau's opinion on questions of the genuineness and authenticity of the books of the Bible we push them aside as of no great value; for in these matters he is no authority. Dr. Martineau is nothing, if not a philosopher, and he yields the question of philosophy to the Christian as against the Brahmo. His third rule of interpretation is also valuable as coming from a philosopher but worthless in practice. It runs thus—"Acts and words ascribed to Jesus which plainly transcends the moral level of the narrators authenticate themselves as His; while such as are out of character with His spirit, but congruous with theirs must be referred to inaccurate tradition."

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